A Compendium of the Fullness of the Gospel

This book is a collection
of several related works
compiled into one volume -

A Quick Reference to the Fullness of the Gospel

A Scriptural Reference to the Fullness of the Gospel

Uncanonized Revelations of the Presidents of the Priesthood

5th Edition

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"The man who cannot listen to an argument which opposes his views either has a weak position or is a weak defender of it. No opinion that cannot stand discussion or criticism is worth holding." *(Improvement Era 23:204, January 1920)*

"There is a principle which is a bar against all information. Which is proof against all argument and which cannot fail to keep a man in everlasting ignorance – that principle is condemnation before investigation." *(Herbert Spencer)*

The Adam-God Doctrine

Combined Sermons of Brigham Young on Adam

Brigham Young gave over 30 sermons on Adam, in a period of 25 years. As he never gave all of the details of what he believed in one single sermon, this is an attempt to compile all of his unique teachings into one text, as if he were explaining it from begging to end.[1]

President Brigham Young, 1852-1877
from the Journal of Discourses & Manuscript Addresses

Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.[2] *It*[3] will be a curse to many of the elders of Israel because of their folly with regard to it.[4]

Adam's birth

When you tell me that father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell.[5]

Did the Lord put into him his spirit? Yes, as the Lord put into you your spirit, he was begotten of a father, and brought forth as you and I were;[6] He was made just the same way you and I are made, but on another earth. ... He had lived on an earth similar to ours.[7]

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; ... Adam was made from the dust of an earth, but not from the dust of this earth."[8]

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1 Note: as Adam's role as Michael and the Ancient of Days is not disputed by modern Latter-day Saints, it has not been included.
2 9 April 1852, Journal of Discourses 1:50-1.
3 Orig. "that"
4 8 October 1854, Manuscript Addresses, vol. 2.
5 9 October 1859, Journal of Discourses 7:285-286.
6 8 October 1854, Manuscript Addresses, vol. 2.
7 7 Feb 1877, L.J. Nuttall Journal.
8 20 Apr 1856, Journal of Discourses 3:319.

Adam's mortal life[1]

He was made of the dust of the earth where he lived, where he honored his calling, believed in his Saviour, or Elder Brother, ...[2] *He* had been with the *his*[3] Lord and had lived with him upon an earth like this and had been faithful and overcome, ... and was well acquainted with the Lord and was one of his 'mess mates.[4]'[5]

He had received the Priesthood and the keys thereof, and had been faithful in all things[6] He did abide his creation, and did honor to his calling and Priesthood. He obeyed his Master or Lord, and probably many of his wives did the same; they lived and died upon an earth, and then were resurrected again to immortality and eternal life.[7]

Heavenly Father of Spirits

In the Celestial Kingdom *Adam and Eve*[8] were crowned with glory, immortality and eternal lives, with thrones, principalities and powers: and it was said to him, "It is your right to organize the elements; and to your creations and posterity there shall be no end, but you shall add kingdom to kingdom, and throne to throne; and still behold the vast eternity of unorganized matter."[9]

Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true.[10]

Adam is the Father of our spirits ... and the spirits of all the human family were begotten by Adam and born of Eve [in the celestial world[11]]. ... I tell you, when you see your Father in the Heavens, you will see Adam; when you see your Mother that bore your spirit, you will see Mother Eve.[12] Father Adam's oldest son (Jesus the Saviour) who is the heir of the family, is father Adam's first begotten in the spirit world, who according to the flesh is the only begotten as it is written.[13]

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1 See page 17 for more information.
2 8 October 1854, Manuscript Addresses, vol. 2.
3 Orig. "Adam" & "the"
4 i.e. they shared mealtimes together.
5 25 Apr 1855, Manuscript Addresses, vol. 3.
6 Lecture at the Veil, 7 Feb 1877, L. John Nuttall Journal.
7 8 October 1854, Manuscript Addresses, vol. 2.
8 Orig. "they"
9 8 October 1854, Manuscript Addresses, vol. 2.
10 7 October 1857, Journal of Discourses 5:331)
11 7 Feb 1877, L.J. Nuttall Journal.
12 8 October 1854, Manuscript Addresses, vol. 2.
13 7 Feb 1877, L.J. Nuttall Journal.

Organizing the World

We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, "Go ye and make an earth."[1] Elohim, Yahovah and Michael were Father, Son and Grandson.[2] They made this Earth and Michael became Adam.[3] He was the first man on the earth, and its framer and maker. He, with the help of his brethren, brought it into existence.[4]

Adam and Eve[5] came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth.[6]

Then *Adam*[7] said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as mine has," and where is the mystery?[8]

Eating the Fruits

Adam and Eve when they were placed on this earth were immortal beings with flesh, bones, sinews.[9] As soon as the devil was on earth he sowed the seeds of death in everything so as soon as they began to eat of the fruit of the earth they received into their system the seeds of mortality and of death so their children were mortal & subject to death, sorrow, pain and woe.[10]

Upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life.[11] Adam ... agreed to fall when he came here, and he fell that man might be.[12] I

1 8 Jun 1873, Deseret News.
2 This is speaking of beings in the office of Jehovah and Eloheim before this earth.
3 Joseph F. Smith Journal, 17 June 1871. See 7 Feb 1877, L.J. Nuttall Journal.
4 8 Jun 1873, Deseret News.
5 Orig. "they"
6 9 April 1852, Journal of Discourses 1:50, see 20 April 1856, Journal of Discourses 3:319.
7 Orig. "he"
8 8 June 1873, Manuscript Addresses, vol. 6. See page 24 for more info, and TPJS, p. 354.
9 7 February 1877, L.J. Nuttall Journal.
10 6 May 1855, W. Woodruff Journal.
11 7 February 1877, L.J. Nuttall Journal.
12 6 May 1855, W. Woodruff Journal.

do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world.[1]

We are the Children of Adam and Eve

Adam[2] commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.[3]

Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve.[4] We are his children, literally, spiritually, naturally, and in every respect.[5]

Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great-Grandfather.[6]

Jesus, the Son of Adam

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me.[7]

When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family ... Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven.[8] Adam was ... the Father

1 8 June 1873, Deseret News.
2 Orig. “he”
3 8 February 1857, Journal of Discourses 4:217.
4 7 May 1871, Journal of Discourses 14:111-112.
5 21 May 1871, Journal of Discourses 14:135-136.
6 12 January 1862, Journal of Discourses 9:148.
7 8 February 1857, Journal of Discourses 4:218.
8 9 April 1852, Journal of Discourses 1:50-51.

of Jesus Christ.[1]

We Can Become Adams & Eves / Eternal Fathers & Mothers

After men have got their exaltations and their crowns – have become Gods, even the sons of God – are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.[2]

If you look at things spiritually, and then naturally, and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible when you get the privilege of being an Adam on earth.

Suppose that one of us had been Adam, and had peopled and filled the world with our children, they, although they might be great grandchildren, etc., still, say I, had I been Adam, they would be my flesh, blood, and bones, and have the same kind of a spirit put into them that is in me. And pertaining to the flesh they would all be my children, and I would call them to account, and by and bye I would call every one of them home.[3]

Then will *we*[4] become Gods, even the sons of God; then will they become eternal fathers, eternal mothers, eternal sons and eternal daughters; being eternal in their organization they go from glory to glory, from power to power; they will never cease to increase and to multiply, worlds without end. When they receive their crowns, their dominions, they then will be prepared to frame earths like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God.[5]

Whence Cometh This Doctrine?

Yet how much unbelief exists in the minds of the Latter-day Saints

1 17 September 1854, Wilford Woodruff Journal.
2 28 August 1862, Journal of Discourses 6:275.
3 8 March 1857, Journal of Discourses 4:271.
4 Orig. “they”
5 8 October 1876, Journal of Discourses 18:259.

in regard to one particular doctrine which I revealed to them, and which God revealed to me - namely that Adam is our Father and God.[1] I tell you this about my belief about that personage who is called the Ancient of Days ... I did not understand so until my mind became so enlightened with the Spirit and by the revelations of God.[2] What I know concerning God, ... I have received from the heavens, not alone through my natural ability.[3]

I could not find any man on earth who could tell me this, although it is one of the most simplest things in the world, until I met and talked with Joseph Smith.[4] It was Joseph's doctrine that Adam was God ... Joseph could not reveal what was revealed to him.[5]

These things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus, made while in Jerusalem, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent."[6]

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit. No matter whether they are told to you like the thunderings of the Almighty or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not. I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father ... I know my Heavenly Father and Jesus Christ whom He has sent, and this is eternal life.[7]

1 18 June 1873, Deseret News.
2 25 April 1855, Deseret Theological Institute.
3 18 May 1873, Journal of Discourses 16:45-46.
4 18 June 1873, Deseret Weekly News 22:308.
5 Brigham Young Papers, Meeting of Quorum of Twelve, 4 April 1860.
6 7 February 1877, L.J. Nuttall Journal.
7 8 February 1857, Journal of Discourses 4:218.

Summary of Brigham's Teachings on Adam

He was not literally created from the dust of this earth but was born in the same manner as everyone else

Procreation is the only method of creating human life

"no person was ever made upon any other principle." *(20 Apr 1856, JD 3:319)*

"He created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be." *(18 Jun 1865, JD 11:122)*

Adam was not literally created from the dust of this earth

"You believe Adam was made of the dust of this earth. This I do not believe," *(23 Oct 1853, JD 2:6)*

"Was he made of the dust of this earth?" No, but of the dust of the earth whereon he was born in the flesh; that is the way he was made; he was made of dust. ... I say he was not made of the dust of the ground of this Earth, but he was made of the dust of the earth where he lived," *(8 Oct 1854, B.Y. Addresses 2:231)*

"Adam and Eve were made of the dust of the Earth from which they came, they brought their bodies with them." *(25 Mar 1855, Samuel W. Richards Journal)*

"Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; ... Adam was made from the dust of an earth, but not from the dust of this earth." *(20 Apr 1856, JD 3:319)*

"When you tell me that father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet." (*9 Oct 1859, JD 7:285-286)*

"We have heard a great deal about Adam and Eve; how they were formed and etc. Some think he was made like an adobe and the Lord breathed into him the breath of life, for we read: "from dust thou art and unto dust shalt thou return." Well, he was made of the dust of the earth, but not of this earth." *(7 Feb 1877, L. J. Nuttall Journal)*

Adam was born (as we are)

"Did the Lord put into him his spirit?" Yes, as the Lord put into you your spirit, he was begotten of a father, and brought forth as you and I were;" *(8 Oct 1854, B.Y. Addresses 2:231)*

"He was made as you and I are made" *(20 Apr 1856, JD 3:319)*

He was previously married, and was from another planet

Adam was originally from another planet

"he came from another world" *(17 Sep 1854, W.Woodruff Journal)*

"Adam and Eve had lived upon another Earth," *(6 May 1855, W. Woodruff Journal)*

"... parents who were first brought here from another planet" *(9 Oct 1859, JD 7:285-90)*

"He was made just the same way you and I are made, but on another earth. ... He had lived on an earth similar to ours. " *(7 Feb 1877, L.J. Nuttall Journal)*

Adam was married before coming here

"[Adam] brought Eve, one of his wives, with him." *(9 Apr 1852, JD 1:50)*

"[Adam] ... with his wives" *(8 Oct 1854, B.Y. Addresses 2:233)*

"There is no doubt but that he left many companions." *(31 Aug 1873, JD 16:167)*

"He brought one of his wives with him, and she was called Eve, ... Father Adam came here, and then they brought his wife." *(8 Jun 1873, Deseret News)*

Adam's status during mortality on his home world

"he honored his calling, believed in his Savior, or elder brother, and by his faithfulness was redeemed ... he obeyed his master or Lord, and probably many of his wives did the same;" *(8 Oct 1854, B.Y. Addresses 2, however see TPJS 346-8,373 which some interpret to mean that he had been a Savior)*

"Adam had been with the *[his]* Lord and had lived with him upon an earth like this and had been faithful and overcome, and had received his body and was resurrected and was well acquainted with the Lord and was one of his mess mates." *(25 Apr 1855, B.Y. Addresses 3*)

"He had received the Priesthood and the keys thereof, and had been faithful in all things" *(Lecture at the Veil, 7 Feb 1877)*

He was immortal, but took upon aspects of mortality after eating the fruit

He was immortal before partaking of the fruits

"Adam and Eve ... were immortal when they came here." *(6 May 1855, W. Woodruff Journal)*

"Michael ... came to this Earth & with an immortal Body " *(27 Jan 1860, W. Woodruff Journal)*

"Adam was an immortal being when he came on this earth." *(7 Feb 1877, L.J. Nuttall Journal)*

"Adam and Eve when they were placed on this earth were immortal beings with flesh, bones, sinews." *(7 Feb 1877, L.J. Nuttall Journal)*

He became mortal through eating the fruits (to be able to have mortal children) -

"When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects," *(9 Apr 1852, JD 1:50)*

"he [Adam] then partook of the fruits of the Earth and became Earthy" *(14 Mar 1852, Historian's Journal)*

"Adam ... partook of the fruits of the earth, begat children, and they were

earthly and had mortal bodies." *(17 Sep 1854, W. Woodruff Journal)*

"Adam planted the Garden of Eden, and he with his wife Eve partook of the fruit of this Earth, until their systems were charged with the nature of the Earth, and then they could beget bodies for their spiritual children." *(8 Oct 1854, B.Y. Addresses 2:234)*

"Adam and Eve ... had to partake of the fruits of this Earth in order to bring forth mortal bodies, or natural bodies, that their seed might be of the dust of this Earth" *(25 Mar 1855, S.W. Richards Journal)*

"As soon as the devil was on earth he sowed the seeds of death in everything so as soon as they began to eat of the fruit of the earth they received into their system the seeds of mortality and of death so their children were mortal & subject to death, sorrow, pain and wo." *(6 May 1855, W. Woodruff Journal)*

"Michael ... came to this Earth with an immortal body & continued so till he partook of Earthly food and begat children who were mortal." *(27 Jan 1860, W. Woodruff Journal)*

"Adam ... suffered himself to take a body and descending below all things" *(12 May 1867, W. Woodruff Journal)*

"The bodies of Adam and Eve were pure and after the Celestial order until they partook of the forbidden fruit when their bodies were changed with the things of this world." *(25 Aug 1867, Meeting Minutes)*

"But upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life." *(7 Feb 1877, L.J. Nuttall Journal)*

The fall was planned, Adam and Eve did not sin it was a positive act

Adam knew he would 'fall' (i.e. leave the presence of the Gods and become 'mortal')

"if Adam had not sinned, and if his posterity had continued upon the earth, they could not have known sin, or the bitter from the sweet, neither would they have known righteousness, for the plain and simple reason that every effect can only be fully manifested by its opposite. ... In my fullest belief, it

was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth." *(3 Jun 1855, JD 2:301-2)*

"Adam assisted in forming this earth and agreed to fall when he came here, and he fell that man might be." *(6 May 1855, W. Woodruff Journal)*

"I do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world. " *(8 June 1873, Deseret News)*

Adam is a resurrected & celestial (exalted) being

Adam was Resurrected

"by his faithfulness was redeemed, and obtained a glorious resurrection. ... Father Adam was a resurrected being." *(8 Oct 1854, B.Y. Addresses 2:232)*

"They had lived, died and been resurrected before they came here " *(25 Mar 1855, S.W. Richards Journal)*

"Michael was a resurrected Being" *(26 Jan 1860, W. Woodruff Journal)*

He had a Celestial Body

"When our father Adam came into the garden of Eden, he came into it with a celestial body," *(9 Apr 1852, JD 1:50)*

"The bodies of Adam and Eve were pure and after the Celestial order ..." *(25 August 1867, Minutes of Meeting)*

He was already exalted before coming to earth

"they lived and died upon an earth, and then were resurrected again to immortality and eternal life." *(8 Oct 1854, B.Y. Addresses 4:232)*

"I was faithful, I received my crown and exaltation." *(8 June 1873, Deseret News)*

"He had received the Priesthood and the keys thereof, and had been faithful in all things, and gained his resurrection and his exaltation, and was crowned with glory, immortality and eternal lives, and was numbered with the Gods, for such he became through his faithfulness." *(7 Feb 1877, L.J. Nuttall Journal)*

Adam is the 'Creator' of the earth

One of the primary creators

"he helped to make this world, and was the chief manager in that operation." *(20 Apr 1856, JD 3:319)*

"He helped to make the world, to organize this earth which was organized expressly for him." *(25 Aug 1867, B.Y. Addresses 5:77)*

"We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, `Go ye and make an earth.' What is the great mystery about it? He came and formed the earth." *(8 Jun 1873, Deseret News)*

"When Father Adam came to assist in organizing the earth out of the crude material that was found, an earth was made upon which the children of men could live." *(31 Aug 1873, JD 16:167)*

"He was the first man on the earth, and its framer and maker. He, with the help of his brethren, brought it into existence." *(8 Jun 1873, Deseret News)*

"And then this world was organised by Eloheim, Jehovah and Michael, who is Adam our common father." *(7 Feb 1877, L.J. Nuttall Journal)*

He brought animals and seeds with him -

"They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth." *(9 Apr 1852, JD 1:50)*

"He was the person who brought the animals and the seeds from other planets to this world," *(20 Apr 1856, JD 3:319)*

Adam is the Father of our spirits (as well as our bodies) and is our Heavenly Father

Father of Spirits

"Adam is the Father of our spirits ... our spirits and the spirits of all the human family were begotten by Adam and born of Eve. ... I tell you, when you see your Father in the Heavens, you will see Adam; when you see your

Mother that bore your spirit, you will see Mother Eve." *(8 Oct 1854, B.Y. Addresses 2:232-3)*

"Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits." (*9 Oct 1859, JD 7:290)*

"the father of their spirits for that was our Father Adam." *(11 Dec 1869, Journal History)*

"Then He [Adam] said, "I want my children who are in the spirit world to come and live here." *(8 Jun 1873, Deseret News)*

"[Adam] ... had begotten all the spirits that was to come to this earth. And Eve our common mother, who is the mother of all living bore those spirits in the celestial world." *(7 Feb 1877, L.J. Nuttall Journal)*

<u>He is our Father in Heaven</u>

"He is our Father and our God, and the only God with whom We have to do. ... And who is the Father? He is the first of the human family; ... the same character that was in the garden of Eden, and who is our Father in Heaven." *(9 Apr 1852, JD 1:50)*

"this does not overthrow the idea that we have a father. Adam is my father;" *(28 Aug 1852, JD 6:275)*

"Our God was no more or less than Adam, Michael the Archangel." *(19 Feb 1854, W. Woodruff Journal)*

"Adam was our God ... President Young said that he was," *(17 Sept 1854, W. Woodruff Journal)*

"Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true." *(7 Oct 1857, JD 5:331)*

"President Young said Adam was Michael the Archangel and ... was our God, and Joseph taught this principle." *(16 Dec 1867, W. Woodruff Journal)*

See also JD 4:217-9, JD 11:40-42, 14:111-12

<u>God is also father of bodies</u> -

"the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth." *(8 Feb 1857, JD 4:217)*

"He is our Father; He is our God, the Father of our spirits; He is the framer of our bodies." *(25 Sep 1870, JD 13:250)*

"Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve." *(7 May 1871, JD 14:111-112)*

"God notices this world. He organized it, and brought forth the inhabitants upon it. We are his children, literally, spiritually, naturally, and in every respect." *(21 May 1871, JD 14:135-136)*

"Where is the divine who knows the least thing about that Being who is the Father of our Spirits and the author of our bodies?" *(18 May 1873, JD 16:45-46)*

Adam / God is the literal Father of Jesus Christ

<u>Adam is the literal father of Jesus</u>

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family ... Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven." *(9 Apr 1852, JD 1:50-51)*

"He [Adam] was the Father of the Saviour Jesus Christ " *(19 Feb 1854, W. Woodruff Journal)*

"Adam was ... the Father of Jesus Christ. President Young said that he was," *(17 Sept 1854, W. Woodruff Journal)*

"Father Adam's oldest son (Jesus the Saviour) who is the heir of the family, is father Adam's first begotten in the spirit world, who according to the flesh is the only begotten as it is written." *(7 Feb 1877, L.J. Nuttall Journal)*

<u>God is the literal Father of Jesus / married Mary</u>

"I believe the Father came down from heaven, as the Apostles said He did, and begat the Saviour of the world; for he is the only-begotten of the Father, which could not be if the Father did not actually beget him in person." *(24 Jul 1853, JD 1:238)*

"When the time came that His first-born, the Saviour, should come into the world and take a tabernacle the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me." *(8 Feb 1857, JD 4:218)*

"In His divinity He having gone back into the spirit world, and came in the spirit to Mary, and she conceived." *(7 Feb 1877, L.J. Nuttall Journal)*

We will one day people planets like Adam and Eve if we are righteous

<u>Faithful Sisters will become Eves</u>

"If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation." *(14 Oct 1860, JD 8:208)*

"if you can go into the hands of a man, that will lead you into the Kingdom of Heaven, and exalt you there to become an Eve - a Queen of Heaven - the wife of a God;" *(8 Oct 1861, B.Y. Addresses 4:140)*

"I ask this question of you, mother Eves, every one of you. If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families you ought to bear the burden." *(30 Jun 1867, JD 12:97)*

"Before me I see a house full of Eves. What a crowd of reflections the word

Eve is calculated to bring up! Eve was the name or title conferred upon our first mother, because she was actually to be the mother of all the human beings who should live upon this earth. I am looking upon a congregation designed to be just such beings." *(1869, Millennial Star 31:267)*

Faithful brethren will become Adams

"and they which are thereafter [shall] receive our resurrected bodies and shall all have the privilege of going as Adam's [to] form an Earth and do likewise " *(14 Mar 1852, Historian's Journal)*

"when you have the privilege of commencing the work that Adam commenced on this earth," *(8 Mar 1857, JD 4:271)*

"all have got to become Adams upon some Earth – or other." *(Historian's Office Journal, October 1, 1854, 17:148)*

"The President did not believe that Orson Pratt would ever be Adam, ... but that every person in the room would be if they lived faithful." *(Diary of Samuel Whitney Richards, March 11, 1856, p. 15)*

"when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible when you get the privilege of being an Adam on earth." (8 March 1857, JD 4:271.)

"every faithful son of God, becomes, as it were, Adam to the race that springs from his loins, when they are embraced in the covenants and blessings of the Holy Priesthood;" *(6 Nov 1864, JD 10:355)*

Men and Women will be Adam and Eves to worlds

"If faithful a man will attain to an Adam and the Wife to be an Eve and beget millions of spirits who will come forth and receive their tabernacles upon an earth like this" *(8 Oct 1861, J. Beck Journal)*

"Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children." *(28 Aug 1862, JD 6:275)*

"will attain to [being] an Adam and the wife to be an Eve, and beget millions of spirits who will come forth and receive their tabernacles upon an earth like this" *(6 November 1864, JD 10:355.)*

"If we are ever exalted and crowned in the presence of God we shall become Saviors of a world which we shall create and people." *(Manuscript Addresses, 12 May 1867.)*

"When they receive their crowns, their dominions, they then will be prepared to frame earths like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God." *(8 October 1876, JD 18:259.)*

The divine origin and importance of this doctrine

Brigham considered it a doctrine – not a theory

"Some years ago I advanced a doctrine with regard to Adam being our Father and God." *(8 Oct 1861, B.Y. Addresses 4:138)*

"Now, let all who here these doctrines pause before they make light of them ..." *(9 Apr 1852, JD 1:51)*

"There are those who know that doctrine to be true." *(7 Oct 1857, JD 5:331)*

Brigham learned this doctrine originally from Joseph Smith

"It was Joseph's doctrine that Adam was God ... God comes to earth and partakes of the fruit. Joseph could not reveal what was revealed to him." (*Brigham Young Papers, Meeting of Quorum of Twelve, 4 April 1860.)*

"President Young said Adam was Michael the Archangel and he was the Father of Jesus Christ and is our God and that Joseph taught this principle." (*16 December 1876, Meeting of School of Prophets, Wilford Woodruff Journal.)*

"Joseph said that Adam was our Father and God." *(Brigham Young Papers, 14 May 1876.)*

"I could not find any man on earth who could tell me this, although it is one of the most simplest things in the world, until I met and talked with Joseph

Smith." *(Brigham Young, 18 June 1873, Deseret Weekly News 22:308.)*

These teachings were revealed by God to Brigham

"I tell you this about my belief about that personage who is called the Ancient of Days ... I did not understand so until my mind became so enlightened with the Spirit and by the revelations of God." *(25 April 1855, Deseret Theological Institute)*

"It is one of the most glorious revealments of the economy of heaven," *(8 Oct 1861, B.Y. Addresses 4:138)*

"What I know concerning God, ... I have received from the heavens, not alone through my natural ability," *(18 May 1873, JD 16:45-46)*

"How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me - namely that Adam is our Father and God." *(18 June 1873, Deseret News)*

Our exaltation (or damnation) is dependent on understanding and accepting this doctrine

"Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation." *(9 April 1852, JD 1:50-1)*

"That will be a curse to many of the elders of Israel because of their folly with regard to it." *(8 Oct 1861, B.Y. Addresses 4:138)*

"These things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus, made while in Jerusalem, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." *(7 Feb 1877, L.J. Nuttall Journal)*

The Spirit will confirm it's truthfulness

"Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit. (By the same token no one can reject them with the spirit of the Lord.) No matter whether they are told to you like the

thunderings of the Almighty or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not. I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father ... I know my Heavenly Father and Jesus Christ whom He has sent, and this is eternal life." *(8 Feb 1857, JD 4:218)*

Selection of Brigham's Sermons on Adam

Date	Summary	Source
March 14, 1852	*Men will have privilege of being Adams*	Historian's Journal
April 9, 1852	*Adam had a celestial body*	J.D. 1:50
August 28, 1852	*Righteous will be Adams and Eves*	J.D. 6:275
October 23, 1853	*Adam not made from dust of this earth*	J.D. 2:6
Feb. 19, 1854	*Adam is the Father of Jesus Christ*	B.Y.A. 2:189
Sept. 17, 1854	*Adam came from another world*	B.Y.A. 2:219
October 8, 1854	*Adam is Father of spirits*	B.Y.A. 2:230
March 25, 1855	*Adam resurrected from other planet*	B.Y.A. 3:7
April 25, 1855	*Adam had lived on another earth*	B.Y.A. 3:12
May 6, 1855	*Adam lived upon an Earth*	B.Y.A. 3:14
April 20, 1856	*Adam born on another earth*	J.D. 3:319
February 8, 1857	*Heavenly Father brought forth our bodies*	J.D. 4:217
March 8, 1857	*having privilege of being an Adam*	J.D. 4:271
October 7, 1857	*Our God is Father Adam ... doctrine true*	J.D. 5:331
October 9, 1859	*Offspring of parents from another world*	J.D. 7:285
January 26, 1860	*Michael was a resurrected being*	Woodruff Journal
April 4, 1860	*God partakes of fruit on earth*	Minutes
October 14, 1860	*Faithful women will be Eves*	J.D. 8:208
October 8, 1861	*Folly of Elders towards Adam-God*	B.Y.A. 4:138
January 8, 1865	*Jesus is image of Ancient of Days*	J.D. 11:41
June 18, 1865	*God created children same way as we do*	J.D. 11:121
June 30, 1867	*Sanctified women will be Eves on worlds*	J.D. 12:97
August 25, 1867	*Mortal bodies prepared for spirit children*	B.Y.A. 5:77
Dec. 16, 1867	*Adam was Father of Jesus Christ*	B.Y.A. 5:103
February 4, 1869	*Women designed to be Eves*	B.Y.A. 5:141
Dec. 11, 1869	*Father of our spirits was Adam*	B.Y.A. 5:195
Sept. 25, 1870	*God the Father is framer of our bodies*	J.D. 13:250
May 7, 1871	*Sons of God are sons of Adam*	J.D. 14:111
May 21, 1871	*Naturally and literally Gods children*	J.D. 14:136
May 18, 1873	*Received knowledge of God from heavens*	J.D. 16:46
June 8, 1873	*Unbelief in Adam-God*	B.Y.A. 6:72
February 7, 1877	*Temple Lecture at the Veil*	L. Nuttall Journal
25 years		*32 Sermons*

See also - J.D. 6:332, 7:3, 8:208, 9:148, 9:283, 10:355, 16:167, 17:143, 18:257
B.Y.A. = Brigham Young Addresses / J.D. = Journal of Discourses

14 March 1852, Historian's Office Journal, p. 106

(Church Archives)

Brigham Young rolled out revelation upon revelation in regard to the creation of the world. Adam came to the Earth when he assisted to form it, he then partook of the fruits of the Earth and became earthy, and they which are thereafter [shall] receive our resurrected bodies and shall all have the privilege of going as Adams [to] form an Earth and do likewise.

9 April 1852, Journal of Discourses 1:50-1.[1]

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken - He is our FATHER and our GOD, and the only God with whom WE have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived

1 "Our Father begat all the spirits that were before any tabernacles were made. When our Father came into the garden, he came with his celestial body and brought one of his wives with him and eat of the fruit of the garden until he could beget a tabernacle. And Adam is Michael, our God, and all the god that we have anything to do with. They eat of this fruit and formed the first tabernacle that was formed. And when the Virgin Mary was begotten with child, it was by the Father and in no other way, only as we were begotten. I will tell you the truth as it is in God. The world don't know that Jesus Christ, our elder brother, was begotten by our Father in Heaven. Handle it as you please, it will either seal the salvation or damnation of man. " *(W. Woodruff Journal, B.Y.A. 2:105)*
"Brigham Young said that our spirits were begotten before that Adam came to the Earth, and that Adam helped to make the earth, that he had a Celestial body when he came to the earth, and that he brought his wife or one of his wives with him, and that Eve was also a Celestial being, that they eat of the fruit of the ground until they begat children from the Earth, he said that Adam was the only God that we would have, and that Christ was not begotten by the Holy Ghost, but of the Father Adam, that Christ was our Elder brother." *(Samuel Hollister Rogers Journal (16 April), B.Y.A. 2:105)*
"President B. Young taught that Adam was the father of Jesus and the only God to us. That he came to this world in a resurrected body &c. more hereafter." *(Diary of Hosea Stout (10 April) 2:432, B.Y.A. 2:106)*

the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

28 August 1852, Journal of Discourses 6:275

After men have got their exaltations and their crowns - have become Gods, even the sons of God - are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my father; (this I will explain to you at some future time;) but it does not prove that he is not my father, if I become a God: it does not prove that I have not a father.

23 October 1853, Journal of Discourses 2:6-7

Ask yourselves whether you think this people would have received as much as they have received, if they never had been persecuted. Could they have advanced in the school of intelligence as far without being persecuted, as they have by being persecuted? Look for instance at Adam. Listen, ye Latter-day Saints! Supposing that Adam was formed actually out of clay, out of the same kind of material from which bricks are formed; that with this matter God made the pattern of a man, and breathed into it the breath of life, and left it there, in that state of supposed perfection, he would have been an adobie to this day. He would not have known anything.

Some of you may doubt the truth of what I now say, and argue that the Lord could teach him. This is a mistake. The Lord could not have taught him in any other way than in the way in which He did teach him. You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States, if you please - that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.

But suppose Adam was made and fashioned the same as we make adobies; if he had never drunk of the bitter cup; the Lord might have talked to him to this day, and he would have continued as he was to all eternity, never advancing one particle in the school of intelligence. This idea opens up a field of light to the intelligent mind. How can you know truth but by its opposite, or light but by its opposite? The absence of light is darkness. How can sweetness be known but by its opposite, bitter? It is by this means that we obtain all intelligence. This is, "Mormonism," and it is founded upon all truth, upon every principle of true philosophy; in fact the Gospel of Jesus Christ is the only true philosophy in existence. There is not one particle of it that is not strictly philosophical, though you and I may not understand all the fulness of it, but we will if we continue faithful.

19 February 1854, Brigham Young Addresses 2:189[1]

I will notice another idea touching the Holy Ghost begetting the Son of God.

Who was it that spoke from the heaven and said "This is my beloved Son, hear him,"? Was it God the Father? It was. The Apostles bear testimony that such a voice was actually heard. This is my beloved son, and if it is true the Holy Ghost begat him I would add, which was begotten by one of my neighbors, hear ye him. Who was the Savior begotten by? O, by his Father or his brother, or some other person. So the Holy Ghost begetting the Savior looks to me. It makes me think of a story I heard in a dramatical performance once, that a certain individual was born of one of his Aunts, but he had no mother. It appears as reasonable to me to say a cousin or a fellow laborer of the Savior's begat him, as to say the Holy Ghost begat him. Who did beget him? His Father, and his father is our God, and the Father of our spirits, and he is the framer of the body, the God and Father of our Lord Jesus Christ. Who is he? He is Father Adam, Michael, the Ancient of Days. Has he a father? He has. Has he a mother? He has. Now to say that the Son of God was begotten by the Holy Ghost, is to say the Holy Ghost is God the Father, which is inconsistent, and contrary to all the revelations of God both modern and ancient.

17 September 1854, B. Young Addresses 2:219

(Wilford Woodruff Journal)

[Orson] Pratt also thought that Adam was made of the dust of the earth. Could not believe that Adam was our God or the Father of Jesus Christ. President Young said that he was, that he came from another world and made this [planet], and brought Eve with him, partook of the fruits of the earth, begat children, and they were earthly and had mortal bodies. He told Brother Pratt to lay aside his philosophical reasoning and get revelation from God to govern him and enlighten his mind more...

1 "He [Brigham Young] said that our God was Father Adam. He was the Father of the Saviour Jesus Christ - Our God was no more or less than Adam, Michael the Archangel." *(19 February 1854, Wilford Woodruff Journal, B.Y.A. 2:192)*

8 October 1854, B. Young Addresses 2:230-235[1]

(Deseret News Weekly 22:308)

I began at the end, and shall probably finish at the beginning of my discourse; but it is no matter which end a man begins at, for the first shall be last and the last first; which proves it is one eternal round; it is one eternity. Eloheim looks round upon the eternity of matter, and said to His associates, and those that He was pleased to call upon at that time for His counselors, with regard to the Elements, Worlds, Planets, Kingdoms and Thrones; said He: "Yahovah Michael, see that Eternal Matter on all sides, this way and that way; we have already created Worlds upon Worlds, shall we create another World? Yes, go and organize the elements in yonder space"— not empty space for there is no such thing, once in a while, earth quakes, and the extensive destruction of combustible matter by fire will come nigh to making empty space for perhaps the millionth part of a second — "Yahovah Michael, go and create a world, make it, organize it, form it; and then put upon it everything in all the variety that you have seen, that

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1 "God is the father of all the spirits of all the people of this world. He is the father of the bodies also of the first inhabitants of the earth, also the father of the body of Jesus Christ. The first people of the earth were no more made of the dust than we are. I would not make out that Moses lied, by no means, but we are made of dust as much as Adam was; ... Our god, who is Adam, came and commenced the peopling of it. Though he is God, and has lived and died and been resurrected on some other planet, and obtained his exaltation and begat the spirits of children enough to people this world, he came down and brought some of the animal and vegetable productions of some other world so that they might grow and increase here. He, by eating the mortal fruits of the earth, produced mortal children, or commenced the increase of men on the earth, which are the bodies for the spirits to live in. An Adam and Eve are necessary for every world. The oldest Son, if faithful, is the Savior of the family. There are Lords many and Gods many, but the God that we have to account to, is the father of our spirits: Adam." *(John Pulsipher synopsis, p. 20-23, B.Y.A. 2:238)*

"... the Father of our Spirits is the Father of Jesus Christ: He is the Father of Jesus Christ, Spirit & Body and he is the beginner of the bodies of all men: ... there have always been an Adam and an Eve - the first man and woman, and their oldest son is heir, and should be our Savior. We have one Father and we all are brethren. ... Eloheim spoke, "Yehovah, Michael - see matter all around, go and organize a world," Yehovah Michael went and carried material: Then Michael came down with his wife, & began to people it. Michael had his body from the dust of the planet he was begotten on, he obeyed his Lord, was faithful and obedient, died and was resurrected, ... Adam shall have a fullness: Adam's descent was to organize people & redeem a world, by his wife he peopled it by his first born he redeems. ... Adam & Eve had children in the spirit - and their children married - brother & sister - then the bodies followed." *(Thomas D. Brown Diary / Journal of Southern Indian Mission, B.Y.A. 2:240.)*

"President Brigham Young said thus: That Adam and Eve were the names of the first man and woman of every earth that was ever organized and that Adam and Eve were the natural Father and Mother of every spirit that comes to this planet, or that receives tabernacles on this planet, consequently we are brothers and sisters, and that Adam was God, our Eternal Father." *(Joseph Lee Robinson Diary)*

you have been in the habit of being associated with in other worlds, of beasts, birds, fowls, fish, and every insect, and creeping thing, and finally, when the whole eternity of element is full of life, bring it together and make of it living creatures."

Yahovah Michael goes and does as he is told. What I am now going to tell you, will no doubt astonish the whole of you. When Yahovah Michael had organized the world, and brought from another kingdom the beasts, fish, fowl, and insects, and every tree, and plant with which we are acquainted, and thousands we never saw - when He had filled the Earth with animal and vegetable life - Michael or Adam goes down to the new made world, and there he stays. ...

"Was he made of the dust of this earth."

No, but of the dust of the earth whereon he was born in the flesh; that is the way he was made; he was made of dust.

"Did the Lord put into him his spirit?"

Yes, as the Lord put into you your spirit, he was begotten of a father, and brought forth as you and I were; and so are all intelligent beings brought forth from eternity to eternity. Man was not made the same as you make an adobe and put in a wall. Moses said that Adam was made of the dust of the ground, but he did not say of what ground. I say he was not made of the dust of the ground of this Earth, but he was made of the dust of the earth where he lived, where he honored his calling, believed in his Saviour, or Elder Brother, and by his faithfulness was redeemed, and obtained a Glorious Resurrection. All creatures that dwell upon this Earth are made of the elements that compose it; which are organized to see if they will abide their creation, and be counted worthy to receive a resurrection. ...

I tell you more: Adam is the Father of our spirits. He lived upon an earth; he did abide his creation, and did honor to his calling and Priesthood. He obeyed his Master or Lord, and probably many of his wives did the same; they lived and died upon an earth, and then were resurrected again to Immortality and Eternal Life. ...

Many inquire, who is this Savior? I will tell you what I think about it. The Southerners say I reckon, and the Yankees say I guess; but I will tell you what I reckon. I reckon that Father Adam was a resurrected being, with his wives and posterity, and in the Celestial Kingdom they were crowned with Glory, Immortality and Eternal Lives, with Thrones, Principalities and Powers: and it was said to him, "It is your right to organize the elements; and to your Creations and Posterity there shall be no end, but you shall add Kingdom to Kingdom, and Throne to Throne; and still behold the vast eternity of unorganized matter."

Adam then was a resurrected being; and I reckon that our spirits and the spirits of all the human family were begotten by Adam and born of Eve. ...

And I reckon that Adam came into the Garden of Eden, and did actually eat of the fruit that he himself planted; and I reckon that there was a previous understanding, and the whole plan was previously calculated, before the Garden of Eden was made, that he would reduce his posterity to sin, misery, darkness, wickedness, wretchedness, and to the power of the Devil, that they might be prepared for an Exaltation, for without this they could not receive one. ...

The inquiry will arise, among those who are strenuous, and tenacious for the account given by Moses, as to Adam: "Did not Adam die?"

Yes he died.

"Does not the Bible say he died?"

I do not know nor care, but it would be hard I think to find where he died; or where Moses died, though I have no doubt Moses died, and Adam also. How? Just as you and I have to die, and be laid away in the bowels of Mother Earth; that, however, Moses did not see fit to tell us.

Adam planted the Garden of Eden, and he with his wife Eve partook of the fruit of this Earth, until their systems were charged with the nature of the Earth, and then they could beget bodies for their spiritual children. If the spirit does not enter into the embryo man that is forming in the womb of the woman, the result will be false conception; a living, intelligent being cannot be produced. Adam and Eve begat the first mortal bodies on this Earth, and from that commencement every spirit that was begotten in eternity for this Earth will enter bodies thus prepared for them here, until the winding up scene, and that will not be until the last of these spirits enters an earthly tabernacle. ...

I am approaching the subject of our marriage relations Brother Hyde lectured upon, but I shall not have time, or strength to say much about this. But, I reckon that Father Adam, and Mother Eve had the children of the human family prepared to come here and take bodies; and when they come to take bodies, they enter into the bodies prepared for them, and that body gets an exaltation with the spirit, when they are prepared to be crowned in Father's Kingdom.

"What, into Adam's Kingdom?"

Yes. ...

I tell you, when you see your Father in the Heavens, you will see Adam; when you see your Mother that bore your spirit, you will see Mother Eve. And when you see yourselves there, you have gained your exaltation; you have honored your calling here on the Earth; your body has returned to its mother Earth; and somebody has broken the chains that bound you, and given you a resurrection. ...

What will become of the world then? It will be baptized with fire. It has been baptized with water, and it will then be cleansed by fire, and

become like a sea of glass, and be made Celestial; and Jesus Christ our Elder Brother will take the whole of the Earth, with all the Saints and go with them to the Father, even to Adam; and you will continue to receive more and more Intelligence, Glory, Exaltation, and Power.

25 March 1855, B. Young Addresses 3:7.

(Journal of Samuel W. Richards 2:215)

B. Young spoke to the meeting in a very interesting manner. ... Adam and Eve were made of the dust of the Earth from which they came, they brought their bodies with them. They had lived, died and been resurrected before they came here and they came with immortal bodies, and had to partake of the fruits of this Earth in order to bring forth mortal bodies, or natural bodies, that their seed might be of the dust of this Earth as they were of the dust of the earth from which they came. It was difficult to teach mankind the way of life. The Lord had to give but little at a time as much could not be received, and it is our duty to use that little so as to profit by it and be prepared for more when God should be willing to impart it to us.

25 April 1855, B. Young Addresses 3:12-13

We can read the history of Adam and Eve in the garden of Eden and that after they transgressed the Lord came along and they run scampering away into the bushes. How did they know it was him? Just as well as my family know mine, for they had lived with him and had a long experience with him. Just as soon as my family hear my footsteps they know that I am coming, and so did Adam and Eve know the footsteps of the Lord. Just as quick as they heard his footsteps they knew who was coming as though they had seen his face because they were acquainted with him. But this is no knowledge to you and I. He came along and said, where are you, what have you been doing? They had hid themselves. It is evident from this that they knew his footsteps, but what advantage is that to you? Would you know the footsteps of the Lord if you heard them coming into this hall from merely reading this account? The Lord is capable of coming in at that door and sitting down and should it was some stranger.

Well, how can we learn by reading the history of Adam and Eve to know the Lord? If you were to hear the footsteps of the Lord would you know from the history of Adam and Eve that it was the Lord coming? They knew the Lord and his footsteps for they had lived with him and had been in eternity with him, and what I have upon this subject I now say: Adam had been with the Lord and had lived with him upon an earth like this and had been faithful and overcome, and had received his body and was resurrected and was well acquainted with the Lord and was one of his mess mates. He

had eaten and drunk with him and had lived with him from generation to generation and in many worlds, probably while many had come into and gone out of existence. And he helped to make this earth and brought the seeds with him that you see springing up spontaneously. And when he called, the elements came rolling together.

Well you see from this when you and I have been with and lived with the Lord we shall know his voice. If father Adam was to come into this house and you were to see him go back and forth, would you know him? No, you would never mistrust it was him unless he revealed himself. But by the time that you have lived with him as long as Adam had before he came here you will know him and recognize his footsteps, but reading the history will not teach you these things, consequently I come right down to ourselves and say we cannot know the only wise God and Jesus Christ whom he has sent. No man can have this knowledge but those to whom God reveals it. Has he revealed it to you, who he is, what he has to do with this world and the relationship that he sustains to it? You must not be astonished when I tell you that the whole world, with the exception of the Latter-day Saints for they do know something about God, but the whole world besides are as far from that knowledge as the east is from the west. Though they read it in the bible yet it never enters into their hearts that the apostle told the truth when he said, "there is but one living and true God, the father of our spirits." Well now who is the father of our spirits?

I do not design to go into any mysteries or to take up worldly sciences to any great extent, but suppose I were to take up a few of them, I should be like the rest of you: tell what I know according to what I understand and believe. And then if I am wrong I should be glad if God or some man upon the earth would correct me and set me right and tell me what it is and how it is.

I did take the liberty to tell this once and I told it in a way that I did not get to their understandings and I suppose I take the same course this evening and you do not understand. But you have the spirit of the Almighty with you to enable you to appreciate. Or shall I talk it right out as one man talketh and reasoneth with another and in this manner communicate to you my ideas upon the subject? For instance: we begin with the father of our Lord Jesus Christ and of our spirits. Who is he? Do you know anything about him? Can you find out who he is? Suppose we go to the scriptures and enquire who he is. At one time he says, "I am that I am." At another time when the question was proposed by someone he replied, "I am the Lord your God." At another time he is spoken of as a "man of war," "a general," and so on. You may trace the scriptures through and you will find that he is known to one people [by] one title today and tomorrow and the next day by another and there he leaves it. If I were to set before you the principle directly to the truth and yet precisely as I understand pertaining to

him with whom we have to do, I have no question or doubt but what it would be opposed to your traditions and the feelings of many of you. I will tell you what I think about some who will have something to do with us by and by, when Michael blows his trumpet and calls the world together we shall then be before him and we shall be perfectly satisfied that he can pass all the judgment that we shall want, and that the dominions of the wicked will want. And I have no doubt but the Saints that live and have lived from the days of Adam will be satisfied that he can give them kingdoms and power, thrones and dominions and influence in eternity. And when they get all that he can give they will be satisfied and say, "it's enough." If we can get to him, the ancient of days, whose hair is like wool, a man of age, a man of experience, and can learn of him to understand "I am that I am" we shall then hear him say, "I am your father and your leader. I will be your front and your rearward. I understand what this world is. I understand all about it. I have the government of the world in my hands although to a certain extent my opposer, my enemy, has gained a certain influence in the world." You will hear him say, "I am in the whirlwind at my pleasure. I ride upon the storms and I govern worlds. I set up one king and put another down and organize empires and overthrow them at my pleasure. I the Lord do all these things." When we come to that great and wise and glorious being that the children of Israel were afraid of, whose countenance shone so that they could not look upon him, I say when we get to him whom we could not look upon, to that man, that is I conclude he was a man for it says that he had hands and you know men have hands. And it says that he put his hands out before Moses in the cleft of the rock until his glory passed by and would not suffer Moses to see his face but his parts only. Seeing then that he had parts I conclude that he was a man. When we can see that very character and talk and live with him in our tabernacles, if we are so fortunate as to get there, into his society, then we can say that to us there is but one living and true God and he is the father of our Lord Jesus Christ and of our spirits. And when we get back to him and learn that he is actually our father we shall not feel any anxiety to call upon anybody else for the blessings we are in need of. It is a subject I am aware that does not appear so clear to our understandings at present as we could wish it or as it will some day, and it is one that should not trouble us at all. All such things will become more clear to our minds by and by.

I tell you this as my belief about that personage who is called the ancient of days, the prince and so on. But I do not tell it because that I wish it to be established in the minds of others, though to me it is as clear as the sun. It is as plain as my alphabet. I understand it as I do the path to go home. I did not understand so until my mind became enlightened with the spirit and by the revelation of God, neither will you understand until our father in heaven reveals all these things unto you. To my mind and to my feelings

those matters are all plain and easy to understand.

6 May 1855, B. Young Addresses 3:14

(Wilford Woodruff Journal)

I attended the Prayer-Circle where I had some interesting teaching from President Young in social conversation which was not reported. The following is a key to some of the principles he advanced. He referred to the preaching of Orson Pratt and Orson Hyde the sabbath before upon the subject of the resurrection. He said the identical particles of matter in which we had honored our spirits with, i.e., our tabernacles in which he had suffered, traveled, labored, and built up the kingdom of God, that would be the identical body and no other that would be raised from the grave to immortality and eternal life.

Adam and Eve had lived upon another Earth, were immortal when they came here. Adam assisted in forming this earth and agreed to fall when he came here, and he fell that man might be and the opposite principle to good, the devil, the serpent, the evil, was placed upon the earth that man might know the good from the evil, for without an experience in these things man could not know the one from the other. As soon as the devil was on earth he sowed the seeds of death in everything so as soon as they began to eat of the fruit of the earth they received into their system the seeds of mortality and of death so their children were mortal & subject to death, sorrow, pain and woe. Then when they partook of life, joy, ease, and happiness, they would know how to prize it. Father Adam would never cease his labors to redeem his posterity and exalt them to all the glory they were capable of receiving. He did not doubt but that Father Adam knew in the beginning how many of his posterity would receive a Celestial glory and who they were and also a Terrestrial and a Telestial, yet man had his agency to act, choose & refuse good or evil as seemed him good and he would be rewarded according to his works. O. Pratt asks will Adam or any God continue to make worlds, people them, taste of death to redeem them - Answer: I have no doubt but it is his privilege but whether He will do it is a question in my mind. How then can his seed increase to all eternity through the increase of his posterity. Many other remarks were made by the President.

20 April 1856, Journal of Discourses 3:319

Make your own comparisons between the two people, think of the traditions of the two. How many nations were there in the days of Enoch? The very men who were associated with him had been with Adam; they knew him and his children, and had the privilege of talking with God. Just think of it.

Though we have it in history that our father Adam was made of the

dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.

Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents.

Suppose a number of our sons were going to Carson Valley to build houses, open farms, and erect mills and workshops, and that we should say to them that we wish them to stay there five years, and that then we will come and visit them, when I go there will they be afraid of me? No, they would receive me as their father, just as Adam received his Father.

8 February 1857, Journal of Discourses 4:217-8

Now follow our fathers further back and take those who first came to the island of Great Britain, were they the same species of beings as those who came to America? Yes, all acknowledge this; this is upon natural principles. Thus you may continue and trace the human family back to Adam and Eve, and ask, "are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a veil is dropped, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or his Grandfather, for in either case we are of one species of one family and Jesus Christ is also of our species.

You may hear the divines of the day extol the character of the Saviour, undertake to exhibit his true character before the people, and give an account of his origin, and were it not ridiculous, I would tell what I have

thought about their views. Brother Kimball wants me to tell it, therefore you will excuse me if I do. I have frequently thought of mules, which you know are half horse and half ass, when reflecting upon the representations made by those divines. I have heard sectarian priests undertake to tell the character of the Son of God, and they make him half of one species and half of another, and I could not avoid thinking at once of the mule, which is the most hateful creature that ever was made, I believe. You will excuse me, but I have thus thought many a time.

Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create - to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the Scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are His kingdoms, endless His thrones and His dominions, and endless are His posterity; they never will cease to multiply from this time henceforth and forever.

To you who are prepared to enter into the presence of the Father and the Son, what I am now telling will eventually be no more strange than are the feelings of a person who returns to his father's house, brethren, and sisters, and enjoys the society of his old associates, after an absence of several years upon some distant island. Upon returning he would be happy

to see his father, his relatives and friends. So also if we keep the celestial law when our spirits go to God who gave them, we shall find that we are acquainted there and distinctly realize that we know all about that world.

Tell me that you do not know anything about God! I will tell you one thing, it would better become you to lay your hands upon your mouths, and them in the dust, and cry, "unclean, unclean."

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit. No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not.

I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father who died in Quincy, Illinois, after we were driven from Missouri. My recollection is better with regard to my earthly father than it is in regard to my heavenly Father; but as to knowing of what species He is, and how He is organized, and with regard to His existence, I understand it in part as well as I understand the organization and existence of my earthly father. That is my opinion about it, and my opinion to me is just as good as yours is to you; and if you are of the same opinion you will be satisfied as I am.

8 March 1857, Journal of Discourses 4:271-2

It is said to be eternal life, "to know the only wise God, and Jesus Christ whom He has sent." I will tell you one thing, as brother Hyde has said, it would be an excellent plan for us to go to work and find out ourselves, for as sure as you find out yourselves, you will find out God, whether you are Saint or sinner. A man cannot find out himself without the light of revelation; he has to turn round and seek to the Lord his God, in order to find out himself. If you find out who Joseph was, you will know as much about God as you need to at present; for if He said, "I am a God to this people," He did not say that He was the only wise God. Jesus was a God to the people when He was upon earth, was so before he came to this earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam.

If you look at things spiritually, and then naturally, and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you

will hold every son and daughter of yours responsible when you get the privilege of being an Adam on earth.

Suppose that one of us had been Adam, and had peopled and filled the world with our children, they, although they might be great grandchildren, &c., still, say I, had I been Adam, they would be my flesh, blood, and bones, and have the same kind of a spirit put into them that is in me. And pertaining to the flesh they would all be my children, and I would call them to account, and by and bye I would call every one of them home. They would have to render up to father an account, that he may know what their works have been on earth, for man is judged according to his works on the earth.

Comparing spiritual with temporal things, it must be that God knows something about temporal things, and has had a body and been on an earth, were it not so He would not know how to judge men righteously, according to the temptations and sin they have had to contend with. If I can pass brother Joseph, I shall stand a good chance for passing Peter, Jesus, the Prophets, Moses, Abraham, and all back to Father Adam, and be pretty sure of receiving his approbation. If I can pass all this ordeal, shall I not be pretty safe? I think I shall.

When we get before father Adam and the innumerable company that will come before him - when we draw near to the Ancient of Days with the rest of his children, and receive his approbation, shall we not be safe? If we can pass the sentinel Joseph the Prophet, we shall go into the celestial kingdom, and not a man can injure us. If he says, "God bless you, come along here;" if we will live so that Joseph will justify us, and say, "Here am I, brethren," we shall pass every sentinel; there will be no danger but that we will pass into the celestial kingdom. Will we all become Gods, and be crowned kings? No, my brethren, there will be millions on millions, even the greater part of the celestial world, who will not be capable of a fulness of that glory, immortality, eternal lives and a continuation of them, yet they will go into the celestial kingdom. Will this people all go into that kingdom? I think a good many will have to be burnt out like an old pipe, before they can go into any decent kingdom.

7 October 1857, Journal of Discourses 5:331-332

Their belief reminds me that brother Joseph B. Nobles once told a Methodist priest, after hearing him describe his god, that the god they worshipped was the "Mormons'" Devil - a being without a body, whereas our God has a body, parts, and passions. The Devil was cursed and sent down from heaven. He has no body of his own; therefore he is constantly endeavouring to obtain possession of the tabernacles belonging to others.

Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now, if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, "I have the keys, and except you do thus and so, you cannot pass;" and after a while you come to Jesus; and when you at length meet Father Adam, how strange it will appear to you present notion. If we can pass Joseph and have him say, "Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass;" then we shall be very glad to see the white locks of Father Adam. But those are ideas which do not concern us at present, although it is written in the Bible - "This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent."

9 October 1859, Journal of Discourses 7:290

The whole object of the creation of this world is to exalt the intelligences that are placed upon it, that they may live, endure, and increase for ever and ever. We are not here to quarrel and contend about the things of this world, but we are here to subdue and beautify it. Let every man and woman worship their God with all their heart. Let them pay their devotions and sacrifices to him, the Supreme, and the Author of their existence. Do all the good you can to your fellow-creatures. You are flesh of my flesh and bone of my bone. God has created of one blood all the nations and kingdoms of men that dwell upon all the face of the earth: black, white, copper-coloured, or whatever their colour, customs, or religion, they have all sprung from the same origin; the blood of all is from the same element. Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.

9 October 1859, Journal of Discourses 7:285-286

Jesus Christ says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." We are not now in a capacity to know him in his fulness of glory. We know a few things that he has revealed concerning himself, but there are a great many which we do not know. When people have secured to themselves eternal life, they are

where they can understand the true character of their Father and God, and the object of the creation, fall, and redemption of man after the creation of this world. These points have ever been subjects for speculation with all classes of believers, and are subjects of much interest to those who entertain a deep anxiety to know how to secure to themselves eternal life. Our bodies are organized from the eternity of matter, from such matter as we breathe, and from such matter as is found in the vegetable and mineral kingdoms. This matter is organized into a world, with all its appendages, by whom? By the Almighty; and we see it peopled by men and women who are made in the image of God.

All this vast creation was produced from element in its unorganized state; the mountains, rivers, seas, valleys, plains, and the animal, vegetable, and mineral kingdoms beneath and around us, all speaking forth the wonderful works of the Great God. Shall I say that the seeds of vegetables were planted here by the Characters that framed and built this world - that the seeds of every plant composing the vegetable kingdom were brought from another world? This would be news to many of you. Who brought them here? It matters little to us whether it was John, James, William, Adam, or Bartholomew who brought them; but it was some Being who had power to frame this earth with its seas, valleys, mountains, and rivers, and cause it to teem with vegetable and animal life.

Here let me state to all philosophers of every class upon the earth, When you tell me that father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth. The offspring of Adam and Eve are commanded to take the rude elements, and, by the knowledge God has given, to convert them into everything required for their life, health, adornment, wealth, comfort, and consolation. Have we the knowledge to do this? We have. Who gave us this knowledge? Our Father who made us; for he is the only wise God, and to him we owe allegiance; to him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings.

26 January 1860, Wilford Woodruff's Journal

President Young said Michael was a resurrected Being and he left Eloheem and Came to this Earth & with an im[mor]tal Body & continued so till he

partook of Earthly food and begat Children who were mortal. (Keep this to yourselves). Then they died.

4 April 1860, Minutes of Meeting

(of members of the Quorum of Twelve and others) at Historian's Office

Your statements to night, you come out tonight and place them as charges, and have as many against me as I have you. One thing I have thought that I might still have omitted: It was Joseph's doctrine that Adam was God etc. When in Luke Johnson's at Orson Hydes, the power came upon us, or shock that alarmed the neighborhood. God comes to earth and eats and partakes of fruit. Joseph could not reveal what was revealed to him, and if Joseph had it revealed, he was not told to reveal it. The Spirit is sent when the mother feels earth, God put it into his mouth, and when God, to translate he had the power. Not a contradictory thing in what I have said.

14 October 1860, Journal of Discourses 8:208

Let me here say a word to console the feelings and hearts of all who belong to this Church. Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations. Be faithful, and if you are not blest with children in this time, you will be hereafter. But I would not dare tell you all I know about these matters, though I know but little: still I am not a fool in the things of God, neither is brother Taylor, though he saw so much to learn that he did not realize that he had learned anything. We have learned a great deal, although we are still but babes and sucklings in the things of God; yet the truth and knowledge we possess pertaining to the plan of salvation ontweigh [outweigh] all possessed by others on the earth. Be faithful, and you will delight in the things of God, and bear the yoke - carry the burden God has placed on you to bear.

8 October 1861, B. Young Addresses 4:138-140

I will give you a few words of doctrine upon which there has been much inquiry and with regard to which considerable ignorance exists. Br. Watt will write it, but it is not my intention to have it published, therefore pay good attention and store it up in your memories.

Some years ago I advanced a doctrine with regard to Adam being

our Father and God. That will be a curse to many of the elders of Israel because of their folly with regard to it. They yet grovel in darkness, and will. It is one of the most glorious revealments of the economy of heaven, yet the world hold it [in] derision. Had I revealed the doctrine of baptism for the dead instead [of] Joseph Smith, there are men around me who would have ridiculed the idea until doomsday, but they are ignorant and stupid, like the dumb ass.

... I wish to say to my young sisters, if you can go into the hands of a man that will lead you into the kingdom of heaven and exalt you there, to become an Eve, a queen of heaven, the wife of a god, and you can remain with that man whom your soul delights, and you take to him your virginity, you have obtained a treasure that millions of worlds like this could not buy from you, for there is your glory to all eternity. Trifle with this matter and you will reap sorrow and affliction. When you make your choice of a husband for time and eternity and you are sure you have got your choice, hang on to him and not come to me for a bill of divorcement which amounts to nothing at all. I have told you the only ways that a woman can be freed from a man. There are other items pertaining to this doctrine you will learn from time to time. Many have asked for this matter which I have opened to you. You have got it. Let it envail your noble hearts, expand your capacities, aid subduing your ungovernable passions and encourage everything within you that is godlike and enables you to live a pure and holy life. The whole of mankind according to the words of the prophets anciently, have gone a whoring after strange gods. They worship they know not what. Men can sin with their wives by violating the law by which we are. This law is pure and holy, and every act of our lives should be to promote that and not destroy it. We should preserve the life that is within us and permit it to multiply. If any other course is pursued in the midst of this people, the curse of God will come upon those who do it. We will now adjourn. Amen.

8 January 1865, Journal of Discourses 11:40-42

I will now say a few words relating to the subject which was presented to the people this morning. Inquiries were made by the speaker, why we have not seen God; why we are subject to sin; why we are in this fallen world? I will briefly answer these queries. If our Father and God should be disposed to walk through one of these aisles, we should not know him from one of the congregation. You would see a man, and that is all you would know about him; you would merely know Him as a stranger from some neighboring city or country. This is the character of Him whom we worship and acknowledge as our Father and God: when He is disposed to visit a

house, a neighborhood, or a congregation, He does it at His pleasure; and although He may be seen by mortals in this character, yet no man can see Him in His glory and live. When the Lord sends an angel to visit men, He gives him power and authority to appear to the people as a man, and not as an angel in his glory; for we could not endure the presence even of an angel in his glory. No mortal man has ever seen God in His glory at any time and lived. We may have seen the Lord and angels many times, and did not know it. I will be satisfied with seeing and associating with His children whom I now behold, for there is not a son or daughter of Adam and Eve before me to-day but what is the offspring of that God we worship. He is our Heavenly Father; He is also our God, and the Maker and upholder of all things in heaven and on earth. He sends forth His counsels and extends His providences to all living. He is the Supreme Controller of the universe. At His rebuke the sea is dried up, and the rivers become a wilderness. He measures the waters in the hollow of His hand, and meteth out heaven with a span, and comprehendeth the dust of the earth in a measure, and weigheth the mountains in scales, and the hills in a balance; the nations to Him are as a drop in a bucket, and He taketh up the isles as a very little thing; the hairs of our heads are numbered by Him, and not a sparrow falleth to the ground without our Father; and He knoweth every thought and intent of the hearts of all living, for He is everywhere present by the power of His Spirit - His minister the Holy Ghost. He is the Father of all, is above all, through all, and in you all; He knoweth all things pertaining to this earth, and He knows all things pertaining to millions of earths like this.

If Jesus should veil His glory and appear before you as a man, and witness of himself as being the image of his Father, would you believe that he was really Jesus Christ and that he told you the truth? And if you believed His words, would you not wonder exceedingly to hear that our Father and God is an organized being after the fashion of man's organization in every respect? Such, however, is the case. One of the prophets describes the Father of us all; saying, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame," etc. The prophet further says, "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him," etc. Again, "and, behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him." Now, who is this Ancient of days? You may answer this question at your pleasure, I have already told the people. But the Savior would answer the question as to the appearance of the Father of us all, by saying, "Look at me, for I am the very express image of my Father." Then if the Father is precisely like his Son Jesus Christ, where is the man here in the flash that is precisely like the Savior? We have not seen Him in person, but there are men on the earth

who have seen Him in vision. As to whether the Savior has got a body or not is no question with those who possess the gift and power of the Holy Ghost, and are endowed with the Holy Priesthood; they know that he was a man in the flesh, and is now a man in the havens; He was a man subject to sin, to temptation, and to weaknesses; but He is now a man that is above all this - a man in perfection.

18 June 1865, Journal of Discourses 11:121-123

We believe in a Deity who is incorporated-who is a Being of tabernacle, through which the great attributes of His nature are made manifest. It is supposed by a certain celebrated philosopher that the most minute particles of matter which float in space, in the waters, or that exist in the solid earth, particles which defy the most powerful glasses to reveal then to the vision of finite man, possess a portion of divinity, a portion of infinite power, knowledge, goodness and truth, and that these qualities are God, and should be worshipped wherever found. I am an infidel to this doctrine. I know the God in whom I believe, and am willing to acknowledge Him before all men. We have persons in this church who have preached and published doctrines on the subject of the Deity which are not true. Elder Orson Pratt has written extensively on the doctrines of this church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing - his own philosophy, which I call vain philosophy - he is wild, uncertain, and contradictory. In all my public administration as a minister of truth, have never yet been under the necessity of preaching, believing or practising doctrines that are not fully and clearly set forth in the Old and New Testaments, Book of Doctrine and Covenants, and Book of Mormon.

...

I believe that the declaration made in these two scriptures is literally true. God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works, and given them the same attributes which He Himself possesses. He created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be. As the Apostle Paul has expressed it, “For in Him we live, and move, and have our being.” “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device.” There exist fixed laws and regulations by which the elements are fashioned to fulfill their destiny in all the varied kingdoms and orders of

creation, and this process of creation is from everlasting to everlasting. Jesus Christ is known in the scriptures as the only begotten of the Father, full of grace and truth, and it is written of Him as being the brightness of the Father's glory and the express image of His person. The word image we understand in the same sense as we do the word in the 3rd verse of the 5th chapter of Genesis, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." I am quite satisfied to be made aware by the scriptures, and by the Spirit of God, that He is not only the God and Father of Jesus Christ, but is also the Father of our spirits and the Creator of our bodies which bear His image as Seth bore the image of his father Adam. Adam begat many children who bore His image, but Seth is no doubt more particularly mentioned, because he was more like his father than the rest of the family.

30 June 1867, Journal of Discourses 12:97-98

Now, the sermon which I design preaching to the ladies comes right before me. It is said - "If it were not for your obnoxious doctrine of plurality of wives we could believe in the rest very well." It is not that. That is not the touchstone at all, but it is because our wives and daughters cannot be seduced; it is because this people are strictly moral, virtuous, and truthful. Now, taking the history of creation as given by Moses, let me ask the question - "Mother Eve, did you not partake of the forbidden fruit, as also did Adam, and thus bring sin and iniquity into the world?" "O, yes," says mother Eve. Then, why cannot you bear the affliction of it? Why not say - "If I was the cause of bringing evil into the world, I will firmly bear all that God puts upon me, and maintain His word and His law, and so work out my salvation with fear and trembling, for it is God working within me. I ask this question of you, mother Eves, every one of you. If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families you ought to bear the burden. But you say this is cruel. No, it is not cruel at all. Is there a passion in man that he cannot subdue for the sake of the gospel of salvation, that he may be crowned with glory, immortality, and eternal lives? Shame on the elder who, if duty calls, cannot go and preach the gospel until he winds up his earthly career and never permit a female to kiss him. I do not wish to say much upon this subject, but I say, woe to you Eves if you proclaim or entertain feelings against this doctrine! Woe to every female in this Church who says, "I will not submit to the doctrine that God has revealed." You will wake up by and by and say, "I have lost the

crown and exaltation I might have gained had I only been faithful to my covenants and the rvelations [revelations] which God gave. I might have been crowned as well as you, but now I must go to another kingdom." Be careful, O, ye mothers in Israel, and do not teach your daughters in future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives. Be careful! "Well," but say you, "these men, these elders of Israel, have it all their own way." That is not so, and we are not going to have it all our own way, unless our way is to do just right. And the man and woman who set up their will against the providence of God, will be found wanting when accounts are squared. they will have to say, "the summer is past, the harvest is ended, and we have not received our crowns." Will you think of this, sisters, you who are not married as well as you who are? I have a good many daughters, but it would be better for every one of my daughters, and for every female in this Church, to marry men who have proved themselves to be men of God, no matter how many wives they have, than to take these miserable characters who are running around here. For myself, I desire to please God, whether it is ever to see another wife or child while I live or not. Have I proved it? Yes, God, the heavens, and the Saints know it. When Joseph called upon me and my brethren here, we were always ready. We made it a point ever to be ready to leave fathers, mothers, sisters and brothers, wives and children to go and preach the gospel to a perishing world, and save as many as would hearken to our counsel. We have proved this years ago. We have been willing to leave all for the sake of the gospel, and therein the Lord has made us rich. But who is going to complain about it?

25 August 1867, B. Young Addresses 5:77[1]

One of the best men I ever saw in my life. I knew him when a Methodist, and as a Mormon elder, one of the first Mormon elders I ever saw, and as good a man as ever lived. Yet he did not know enough to hoe a row of potatoes six feet across without getting on to a dozen rows. Yet he was right good preacher and the Holy Ghost did not teach him how to hoe potatoes and get his living because these principles and powers were put in our possession to improve upon and learn without asking the Lord to be our schoolmaster. True he learned our parents how to sew up the fig leaves and then they learned how to make themselves garments of the skins of animals. Whole Br. Orson Pratt was telling you a good deal about this great holy

1 "Pres. Young was pleased with the teachings that had been given during this conference. Referred to the fall of man. The bodies of Adam and Eve were pure and after the Celestial order until they partook of the forbidden fruit when their bodies were changed with the things of this world. Adam helped organize this world for an inheritance for himself and posterity." *(25 August 1867, Minutes of Meeting, Provo Bowery, BYU Microfilm Room.)*

wedding, the first that was ever celebrated, I thought about Father Adam. He helped to make the world, to organize this earth which was organized expressly for him. He is the King and the Lord of this earth. When he came here he came with an understanding that he would do just as you and I do. He would go to sleep and dream for six hours. What we call dreaming are the reflections of the mind in sleep that cannot be remembered at all times when in a state of wakefulness. We come to this world and forget the past and commence anew. When the people are prepared to profit by the knowledge which the Lord has revealed there is much to be told them, but I will say this to you: every spirit that is prepared to accept a body on this earth has been born of parents in heaven and that which is born of the spirit is spirit. When Father Adam and Mother Eve became mortal by eating of the fruits of this earth, they were then prepared [to organize] the mortal tabernacle and they were prepared to organize and form living spirits long before that. Now they are prepared to form mortal bodies for their spiritual children to dwell in. His former works and experience Adam had forgotten a great deal of, but he once knew it all, beforehand. As to the great wedding Bro. Orson has been telling us about, it is nothing more or less than this: Adam's father came to him saying "Here is the wife you have had so long. Now you are going to have one wife to take with you to yonder earth and if any of your other wives ever go to an earth to become the mother of all living, to become an Eve, it will be another earth, not to that one." She is called Eve because she is the mother of all living and she is the Queen of that earth. Adam is the Lord of the earth and the Father of all living on this earth as Eve is the mother of all living on this earth. There is much to learn on these matters and it is pleasant to know concerning them. Yet we should concern ourselves more about this: Will we as Latter-day Saints sanctify ourselves and become one so as to be able to receive the blessings which the Lord has for us. I care little about those theories. We may know and understand many of them but what will it profit us unless we serve God? Nothing at all.

16 December 1867, B. Young Addresses 5:103

(Wilford Woodruff Journal)

President Young said Adam was Michael the Archangel and he was the father of Jesus Christ and was our God, and Joseph taught this principle.

4 February 1869, B. Young Addresses 5:141

(Millennial Star 31:267)

Before me I see a house full of Eves. What a crowd of reflections the word Eve is calculated to bring up! Eve was the name or title conferred upon our first mother, because she was actually to be the mother of all the human beings who should live upon this earth. I am looking upon a congregation designed to be just such beings.

11 December 1869, B. Young Addresses 5:195

(Wilford Woodruff Journal)

The following is a synopsis of President Young's remarks:

...Some have thought it strange what I have said concerning Adam, but the period will come when this people of [the] faithful will be willing to adopt Joseph Smith as their Prophet, Seer, Revelator and God, but not the father of their spirits for that was our Father Adam.

25 September 1870, Journal of Discourses 13:250

We believe in our Father, and do not apply this term to a nonentity - to a fancied something that never existed; the application would not be correct. We do not so use language. We use this term to a being, and we claim this title as children. He is our Father; He is our God, the Father of our spirits; He is the framer of our bodies, and set the machine in successful operation to bring forth these tabernacles that I now look upon in this building, and all that ever did or ever will live on the face of the whole earth.

This is the doctrine taught by the ancients, taught by the prophets, taught by Jesus, taught by his Apostles, taught by Joseph Smith, thought by those who believe the same doctrine that Joseph Smith believed in - the revelations that God has given in modern times, who believe in that Being after whose image and in whose likeness man was formed, framed and made, precisely like Him that made him. This is the doctrine. To believe that He lives; He is a Being of place, of habitation. He dwells at home; His influence fills immensity to us; His eye is upon all His works, and He sends forth His ministers to administer here and there according to His will and pleasure. He has given His son, according to His good pleasure, to redeem the earth, and all intelligent beings thereon, and all inanimate matter, if there is any such thing; to redeem the whole earth and all pertaining to it, and it is His good pleasure to do it. The reasons why He did it are plain and obvious, though we may not say anything about them to-day; yet there are reasons for all this, and that that we may call eternal philosophy, God's philosophy, the philosophy of angels - natural philosophy, reasonable philosophy, that that commends itself to the human mind, to the intelligence that man possesses, will explain it. If men understood the religion that we believe in they would receive it; it naturally commends itself to the conscience of every just and righteous person, and none much would refuse it if they understood it.

7 May 1871, Journal of Discourses 14:111-112

I am under obligation to take a course which will sustain life within myself and others, on rational principles, without any special manifestation from God. You can all see this; but some think if they do not receive some special manifestation from God that he has accepted them, they are rejected of him. Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve, who organized this earth and millions of others, and who holds them in existence by law. Now suppose he does not tell us that he particularly loves us and thinks so much of us; or that he delights in Brother James or William, or in Sister Susan or Nancy more than in any other being on the earth, what of it? I do not know that I shall inquire of the Lord whether he loves me or not. I do not know that I have ever taken pains to ask him. I have professed religion somewhere near fifty years, and I do not know that I ever asked the Lord whether he loved me or not. I want to take a course that I can love purity and holiness. If I do this, then I love the Lord and keep his commandments, and that is enough for me. If he is not disposed to like me as well as he did John, "the beloved disciple," who leaned upon his breast on a certain occasion, and tells me to sit yonder instead of here, it is all right, I am as satisfied to sit there as here. I want to preserve my identity and to increase in intelligence, and if I can do this I do not know that I care, particularly, with regard to how much, in weight or measure, the Lord loves me or does not love me. There is one fact that I do know, he will love me all he should. If I take a course to love him and keep his commandments I am for life and duration, I am for eternity, for I take that course which will preserve myself.

21 May 1871, Journal of Discourses 14:135-136

These are the promptings of the devil; but when the spirit in man yields obedience and brings the flesh into subjection the Spirit of the Lord is then ready to whisper to the individual, "This is the way, walk ye in it;" and such individuals can go on their way rejoicing, regardless of those who cry, " Lo! here is Christ," or "Lo! there is Christ;" for the Spirit will teach them that Jesus is the Christ and that the Bible is true. It may not all have been translated aright, and many precious things may have been rejected in the compilation and translation of the Bible; but we understand, from the writings of the of the Apostles, that if all the sayings and doings of the

Savior had been written, the world could not contain them. I will say that the world could not understand them. They do not understand what we have on record, nor the character of the Savior, as delineated in the Scriptures; and yet it is one of the simplest things in the world, and the Bible, when it is understood, is one of the simplest hooks in the world, for, as far as it is translated correctly, it is nothing but truth, and in truth there is no mystery save to the ignorant. The revelations of the Lord to his creatures are adapted to the lowest capacity, and they bring life and salvation to all who are willing to receive them. They are so simple that the high-minded and those lifted up in their own estimation will say, "I cannot get down so low as that." If they pray, they dare not ask for the things they want. I have known a great many individuals who dare not ask God the Father in the name of Jesus Christ if the doctrine we preach is true. They have a conviction within them that it is true, and they say, "If we ask we shall receive the witness we ask for, and then we shall have no excuse whatever for not obeying it." I have had it said to me, "I am sorry I have learned so much, sorry I have had so much revealed. I wish I was as ignorant as I was a few years ago." What will be the condition of such individuals? Ignorance will be their portion. Let him that is ignorant remain ignorant still. The Gospel will do them no good; but they who are honest before the Lord, and ask in the name of Jesus, will receive a testimony, and know that Jesus is the Christ. Flesh and blood will not reveal this to them, neither will the sciences of the day; it can only be known by the spirit of revelation. The kingdom of God and its mysteries are and can be known only to him to whom God reveals them, and I hope and pray that we are or may be among that number. It is very customary to pray to the Lord, but in my petitions I pray a great deal to the Latter-day Saints, or those who profess to be. When traveling and preaching I frequently pray the people, in Christ's stead, be ye reconciled to God. I pray you, my hearers, to ask the Father, in the name of Jesus, whether these things be true or not. I cannot pray the Father that he will compel you to know; it would be no use for the Father to compel you to know the truth. All must be willing to ask for and receive it. The fountain is open, truth is ready, its streams are waiting and desirous to come and testify to every individual on the earth who is willing to be taught that Jesus is the Christ, the Gospel is true, God is true, life and salvation are true. We are here upon this earth - upon this little dark, opaque body; if we were in some of the celestial kingdoms and were to look at this earth it would not appear larger, probably, than just a little speck, a black marble! Who can notice such an insignificant affair? God notices this world. He organized it, and brought forth the inhabitants upon it. We are his children, literally, spiritually, naturally, and in every respect. We are the children of our Father; Jesus is our elder brother, ready to save all who will come to him. By and by the Lord will purify the earth, and it will become pure and holy,

like a sea of glass; then it will take its place in the rank of the celestial ones, and be recognized as celestial; but at the present time it is a dark, little speck in space.

18 May 1873, Journal of Discourses 16:45-46

Now, on another subject. There is a God who lives, and who framed and fashioned this earth, and who brought forth that which is on the face thereof. He has laws, Every- thing is controlled by law. The actions of men, however, are left free; they are agents to themselves and must act freely on that agency, or else how could they be judged for their actions? But God reserves the right to himself to control the results of their acts, and this no man can hinder. Who of the Christian divines know anything about the God we serve? I never saw any one, until I met Joseph Smith, who could tell me anything about the character, personality and dwelling-place of God, or anything satisfactory about angels, or the relationship of man to his Maker. Yet I was as diligent as any man need to be to try and find out these things. We know more about God and the heavens than we care to tell. And if we introduce a principle and try to reduce it to the comprehension of the people, there will be some even among the Latter-day Saints who would be hard to understand. Where is the divine who knows the least thing about that Being who is the Father of our Spirits and the author of our bodies? If we know something about him is there any harm in it? Not a bit. The world of mankind are infidels. We should all be infidel to every false principle. I am infidel in regard to many things, but to the truth, wherever found, I am no infidel. The Christian world is infidel to the truth in a great degree. Why? Because they know so little of the mind and will of God. Step outside of this kingdom, and who can tell us the first process towards covering the earth with the knowledge of God? Who is there that can tell us anything about that angel whom John saw coming with the everlasting Gospel as recorded in John's Revelations? I never found any one who could till I saw Joseph Smith. He could tell me what I had so much desired to learn. What do the Christian divines know about it even at the present day? If they do know anything about it I wish they would tell us. But if they do not know, and will not receive the things of God from those who do know, does not this make them infidels to the truth?

My testimony is the positive. I know that there are such cities as London, Paris, and New York - from my own experience or from that of others; I know that the sun shines, I know that I exist and have a being, and I testify that there is a God, and that Jesus Christ lives, and that he is the Savior of the world. Have you been to heaven and learned to the contrary? I know that Joseph Smith was a Prophet of God, and that he had many

revelations. Who can disprove this testimony? Any one may dispute it, but there is no one in the world who can disprove it. I have had many revelations; I have seen and heard for myself, and know these things are true, and nobody on earth can disprove them. The eye, the ear, the hand, all the senses may be deceived, but the Spirit of God cannot be deceived; and when inspired with that Spirit, the whole man is filled with knowledge, he can see with a spiritual eye, and he knows that which is beyond the power of man to controvert. What I know concerning God, concerning the earth, concerning government, I have received from the heavens, not alone through my natural ability, and I give God the glory and the praise. Men talk about what has been accomplished under my direction, and attribute it to my wisdom and ability; but it is all by the power of God, and by intelligence received from him. I say to the whole world, receive the truth, no matter who presents it to you.

8 June 1873, B. Young Addresses 6:72-75

(Deseret Weekly News 22:308-9)

I wanted to make a few remarks upon the subject touched upon by my brother, but I shall not have the time. I frequently think, in my meditations, how glad we should be to instruct the world with regard to the things of God, if they would hear, and receive our teachings in good and honest hearts and profit by them. I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about the earth itself, about our Father in heaven, his Son Jesus Christ, the order of heavenly things, the laws by which angels exist, by which the worlds were created and are held in existence, etc. How pleased we would be to place these things before the people if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me - namely that Adam is our father and God - I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth. I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith. Is it a great mystery that the earth

exists? Is it a great mystery, that the world cannot solve, that man is on the earth? Yes, it is; but to whom? To the ignorant those who nothing about it. It is no mystery to those who understand. Is it a mystery to the Christian world that Jesus is the Son of God, and still the son of man? Yes it is, it is hidden from them, and this fulfills the Scripture - "If our gospel be hid, it is hid to them that are lost," who have no faith, and who pay no attention to the Spirit of God. These things are called mysteries by the people because they know nothing about them, just like laying hands on the sick. Is it a mystery that fever should be rebuked and the sick healed by the laying on of the hands of a man who is endowed with authority from God and has been ordained to that gift? "Oh yes," say the ignorant, "we know nothing about it." That is true, but where is the mystery? Will the ignorant receive the truth when they hear it? No, they will not, and this is their condemnation, that light has come into the world, and they choose darkness rather than light, because their deeds are evil. That is the fact in the case. What is the mystery about it? They do not understand invisible things. Ask the wicked, "Do you know anything about the laying on of hands?" "Oh yes, such a man" - a man who is wicked in his whole life - "has the art of laying on of hands for curing the tooth-ache, fevers, wounds," etc.; and now, in fulfillment of the words of the ancient prophet, thousands of people seek unto "wizards who peep and mutter," etc., but they will not seek unto the living God. I can say to all the inhabitants of the earth that before what is called spiritualism was ever known in America I told the people that if they would not believe the revelations that God had given he would suffer the devil to give revelations that they - priests and people - would follow after. Where did I declare this? In the cities of New York, Albany, Boston, throughout the United States and in England. Have I seen this fulfilled? I have. I told the people that as true as God lived, if they would not have truth they would have error sent unto them, and they would believe it. What is the mystery of it?

The Christian world read of, and think much about, St. Paul, also St. Peter, the chief of the Apostles. These men were faithful to and magnified the priesthood while on the earth. Now, where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and received their inheritances in the eternal worlds of glory, for them to be sent forth, as the Gods have been for ever and ever, with the command - "Make yourselves an earth, and people it with your own children?" Do you think the starry heavens are going to fall? Do the Christian world or the heathen world think that all things are going to be wrapped up, consumed, and annihilated in eternal flames? Oh fools, and slow of heart to believe the great things that God has purposed in his own mind!

My brother said that God is as we are. He did not mean those words

to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, "Go ye and make an earth." What is the great mystery about it? He came and formed the earth.

Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. But suppose it was here, what of it? Adam found it in a state of chaos, unorganized and incomplete. Philosophers, again, in talking of the development of the products of the earth, for instance, in the vegetable kingdom, say the little fibres grew first, then the larger vegetation. When this preparatory stage was completed then came the various orders of the animal creation; and finally man appeared. No matter whether these notions are true or not, they are more or less speculative. Adam came here and got it up in a shape that would suit him to commence business. What is the great mystery about it? None, that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. Father Adam came here, and then they brought his wife. "Well," says one, "why was Adam called Adam?" He was the first man on the earth, and its framer and maker. He, with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as mine has," and where is the mystery?

Now for mother Eve. The evil principle always has and always will exist. Well, a certain character came along, and said to Mother Eve, "The Lord has told you that you must not do so and so, for if you do you shall surely die. But I tell you that if you do not do this you will never know good from evil, your eyes will never be opened, and you may live on the earth forever and ever, and you will never know what the Gods know." The devil told the truth, what is the mystery about it? He is doing it today. He is telling one or two truths and mixing them with a thousand errors to get the people to swallow them. I do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world. I would not give a groat if I could not understand light from darkness. I can understand

the bitter from the sweet, so can you. Here is intelligence, but bind it up and make machines of its possessors, and where is the glory or exaltation? There is none. They must pass through the same ordeals as the Gods, that they may know good from evil, how to succor the tempted, tried and weak, and how to reach down the hand of mercy to save the falling sinner.

... There is no mystery to me in what God has revealed to me or in what I have learned, whether it has been through Joseph, an angel, the voice of the Spirit, the Holy Ghost or the Spirit of the Lord; no matter how I have learned a thing, if I understand it perfectly it is no mystery to me. It is like making one of these pulpits, or a house like this. This is no mystery to me, I dictated it, and a great many say it is a great piece of architecture to have a single span, so large as this roof and composed of wood that will sustain itself. But it is no mystery to me. I know the strength of the materials and how to place them together. It is no mystery to me to build a temple or a common house. But you take a gentleman or lady who was never beyond the confines of a densely populated city, who never saw wheat grow, and who never saw cattle in the fields, and it is a great mystery to them to see them. Why? Because they never saw such things before, and they know nothing about them, but it is no mystery to those who know all about such things. Do you think it any mystery to angels to know how the various organizations are brought on earth? Not the least in the world. There is no mystery in all this to the Gods, no mystery in them to the prophets and apostles whom they send, and to whom they reveal them; it is all plain, every day, common sense, just as much so as with anything else in the world - we understand it.

The Lecture at the Veil, 1877

(Part of the Temple Endowment ceremony until ~1905)

"Works in the Temple being under consideration President Young was filled with the Spirit of God and revelation and said ...

In the creation the gods entered into an agreement about forming this earth, and putting Michael or Adam upon it.

These things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus, made while in Jerusalem, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent."

We were once acquainted with the Gods and lived with them, but we had the privilege of taking upon us flesh that the spirit might have a house to dwell in. We did so and forgot all, and came into the world not recollecting anything of which we had previously learned.

We have heard a great deal about Adam and Eve; how they were formed and etc. Some think he was made like an adobe and the Lord

breathed into him the breath of life, for we read: "from dust thou art and unto dust shalt thou return." Well, he was made of the dust of the earth, but not of this earth. He was made just the same way you and I are made, but on another earth.

Adam was an immortal being when he came on this earth. He had lived on an earth similar to ours. He had received the Priesthood and the keys thereof, and had been faithful in all things, and gained his resurrection and his exaltation, and was crowned with glory, immortality and eternal lives, and was numbered with the Gods, for such he became through his faithfulness. And (he) had begotten all the spirits that was to come to this earth. And Eve our common mother, who is the mother of all living bore those spirits in the celestial world. And then this world was organised by Eloheim, Jehovah and Michael, who is Adam our common father.

Adam and Eve had the privilege to continue the work of progression, consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in. And when Adam and those that assisted him had completed this kingdom our earth, he came to it and slept and forgot all and became like an infant child.

It is said by Moses the historian that the Lord caused a deep sleep to come upon Adam, and took from his side a rib and formed the woman that Adam called Eve. This should be interpreted that the man Adam like all other men had the seed within him to propagate his species, but not the woman; She conceives the seed, but she does not produce it; consequently she was taken from the side or bowels of her father. This explains the mystery of Moses' dark sayings in regard to Adam and Eve.

Adam and Eve when they were placed on this earth were immortal beings with flesh, bones, sinews. But upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life.

Adam was not under transgression until after he partook of the forbidden fruit; this was necessary that they might be together, that man might be. The woman was found in transgression not the man. Now in the law of Sacrifice we have the promise of a Saviour and Man had the privilege and showed forth his obedience by offering the first fruits of the earth and the firstlings of the flocks; this as showing that Jesus would come and shed his blood.

Father Adam's oldest son (Jesus the Saviour) who is the heir of the family, is father Adam's first begotten in the spirit world, who according to the flesh is the only begotten as it is written. (In His divinity He having gone back into the spirit world, and came in the spirit to Mary, and she conceived. For when Adam and Eve got through with their work on this earth, they did not lay their bodies down in the dust, but returned to the

spirit world from whence they came."

"... when he finally passed upon it *[he]* said: This is the Lecture at the Veil to be observed in the Temple. A copy of the lecture is kept at the St. George Temple, in which President Young refers to Adam in his creation &c." *(Diary of L. John Nuttall (Secretary to First Pres.), February 7th, 1877 & 3 June 1892.)*

Teachings of Joseph Smith on Adam

Adam Presides Over Keys of Salvation (& Over All Dispensations)

D&C 78:16 ... hath appointed Michael your prince and established his feet, and set him upon high, and given unto him the keys of salvation.
TPJS 157 *Adam holds* "the keys of the universe"
p157 The keys...are revealed from heaven...by Adam's authority. (Words 8)
TPJS 158 the keys were first given to [Adam,] and by him to others (Words 9)
TPJS 167 Adam holds the keys of the dispensation of the fullness of times. (Words 39)
TPJS 169 *Adam holds the presidency of all dispensations.* (Words 40)

Adam held the Priesthood before anyone else
(therefore he had it even before Jesus)

TPJS 157 "the priesthood was first given to Adam"
p157 Adam had the priesthood "before the world was formed" (Words 8)
TPJS 167 Adam was "the first to hold the spiritual blessings" (Words 39)
TPJS 168 Adam watches over ordinances, reveals them from heaven, or sends angels to reveal them. (Words 39)

Adam Reveals (Introduces) Jesus from Heaven

TPJS 167 *Through Adam* "Christ has been revealed, and will continue to be revealed" (Words 39)
Matt 3:17 And lo, a voice from heaven, saying, This is my beloved Son ...
(see 17:5, Mark 1:11;9:7, Luke 3:22; 9:35, 2 Pet 1:17, 3 Ne 11:7, D&C 93:15, JSH 1:17)

Adam reveals ordinances from heaven

TPJS 168 He set the ordinances to be the same forever and ever, and set Adam to watch over them to reveal them from heaven to man. (Words 39)

It seems that to Joseph Smith the Adam and God the Father were the same:

TPJS 157 ... all that have had the keys must stand before him [Adam] ... The Son of Man stands before him, and there is given him glory and dominion. (Words 9)	TPJS 347 When I [Jesus] get my kingdom, I shall present it to my Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory." (Words 358, also, "Christ shall present the kingdom to the Father", p. 169)

Adam is Father of Spirits (Our 'First' Father)

1 Ne 5:11 And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;
TPJS 157 Adam is the father of the human family, and presides over the spirits of all men.
p157 *Adam is "*head of the human family." (Words 9)
TPJS 167 *Adam is "*the first and oldest of all, the great, grand progenitor... because he was the first and father of all, not only by progeny." (Words 39)
TPJS 158 The Father called all spirits before Him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. (Words 9)

Recollections of Joseph's teachings on Adam indicating that he believed and taught the Adam-God doctrine

Joseph knew Adam

If you were to ask Joseph what sort of a looking man Adam was; he would tell you at once; he would tell you his size and appearance and all about him. (*John Taylor, Journal of Discourses 18:326.)*

Father John L. Lytle gave a very interesting account of his early experiences in the Church, his travels with the Prophet Joseph, and of his telling them how Father Adam chased the game and outstripped them and caught them, ad his knee was never brought to the ground so great was his strength. *(Journal of Charles L. Walker, p. 39, 16 April 1882. See Journal of Oliver B. Huntington, p. 207)*

Joseph Smith said that Eve had twenty-eight sons and twenty-eight

daughters[1], and that Adam had many wives. Brother Brigham then got into the stand and stated the same thing. *(William W. Phelps, James Beck Journal (Notebook) 1859-1865, 8 October 1861)*

...it is said that Joseph Smith the Prophet taught that Adam had two wives. *(H.W. Naisbitt 8 March 1885, Journal of Discourses 26:115-116)*

Brigham Young's Testimony

It was Joseph's doctrine that Adam was God ... God comes to earth and partakes of the fruit. Joseph could not reveal what was revealed to him. (*Brigham Young Papers, Meeting of Quorum of Twelve, 4 April 1860.)*

President Young said Adam was Michael the Archangel and he was the Father of Jesus Christ and is our God and that Joseph taught this principle. (*16 December 1876, Meeting of School of Prophets, Wilford Woodruff Journal.)*

Joseph said that Adam was our Father and God. *(Brigham Young Papers, 14 May 1876.)*

He is our God, the Father of our spirits; He is the framer of our bodies, and set the machine in successful operation to bring forth these tabernacles.... This is the doctrine taught by the ancients, taught by the prophets, taught by Jesus, taught by his Apostles, taught by Joseph Smith, thought by those who believe the same doctrine that Joseph believed in - the revelations that God has given in modern times, who believe in that being after whose image and in whose likeness man was formed, framed and made, precisely like Him that made him. (*Brigham Young, 25 September 1870, Journal of Discourses 13:250*.)

I never saw any one, until I met with Joseph Smith, who could tell me anything about the character, personality and dwelling place of God, or anything satisfactory about angels, or the relationship of man to his Maker. (*Brigham Young, 18 May 1873, Journal of Discourses 16:45-6*.)

I could not find any man on earth who could tell me this, although it is one of the most simplest things in the world, until I met and talked with Joseph Smith. *(Brigham Young, 18 June 1873, Deseret Weekly News 22:308.)*

Note: the words attributed to Joseph Smith about Brigham Young: "There is the greatest man who ever lived to teach the identity of God" and alleged to have been related by Charles Walker was misquoted in previous editions. The original manuscript uses the word

1 Josephus taught Adam had 33 sons and 23 daughters.

"redemption" instead of identity. (See Levi Hancock, Diary of Charles Lowell Walker, 13 May 1876, p. 422)

Joseph's Wives' Testimonies

The grand Patriarchal economy, with Adam, as a resurrected being, who brought his wife Eve from another world has been very finely elaborated by Brigham Young from the Patriarchal genesis which Joseph conceived. *(Eliza R. Snow / Edward W. Tullidge, 1877, Women of Mormondom, p. 181.)*

The oracle of this last grand truth of women's divinity and of her eternal Mother as the partner with the Father in the creation of worlds, is none other than the Mormon Church. It was revealed in the glorious theology of Joseph and established by Brigham in the vast patriarchal system which he has made firm as the foundations of the earth, by proclaiming Adam as our Father and God. The Father is first in name and order, but the Mother is with him - these twain, one from the beginning. *(Eliza R. Snow / Edward W. Tullidge, 1877, Women of Mormondom, p. 193-194.)*

Brigham Young did not happen to be the author of this doctrine, and to prove the truth of my assertion, I will produce some of the Prophet's teachings... Now if he [Joseph Smith III] feels that it is his duty to proclaim against this people and deny the doctrines which his father felt authorized of God to teach as revelation from on high, I shall regret it for his own and his father's sake. *(Helen Mar Whitney, 20 September 1882, Plural Marriage, as Taught by the Prophet Joseph Smith, p. 30.)*

Apostles' Testimonies

This brings to mind the vision that Joseph Smith had, when he saw Adam open the gate of the Celestial city and admit the people one by one. He then saw Father Adam conduct them to the throne one by one, when they were crowned Kings and Priests of God. (*Heber C. Kimball, 17 March 1861, Journal of Discourses 9:41.)*

I heard Joseph say..."Adam is the Father of our bodies. Who is to say He is not the Father of our spirits." (*John Taylor, 13 January 1880, L. John Nuttall Papers.)*

There you may shine like mighty Gods, creating worlds do fair. At least a world for every wife, that you take with you there. *(William Law, 7 February 1844, Warsaw Message (Buckeye's Lament for More Wives).*

Joseph Smith, Hyrum Smith, and many of the official characters in the Church of Jesus Christ ... have introduced... doctrines in the Church such as: a plurality of Gods above the God of this universe; and His liability to fall with all of His creations. (*Nauvoo Expositor 1:1, Resolution 2.)*

Testimony of Joseph's Friends

Now regarding Adam: He came here from another planet - an immortalized being and brought his wife Eve with him - and by eating of the fruit of the earth, became subject to death and decay - was made mortal and subject to death. (*Joseph Smith to Anson Call, John M. Whitaker Papers.)*

The heavens gradually opened and they saw a golden throne, on a circular foundation, something like a lighthouse, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful and perfect specimens of mankind he ever saw. Joseph said, "They are our first parents," Adam and Eve. *(Zebedee Coltrin, 11 October 1883, Salt Lake School of the Prophets Minute Book, see also Diary of Oliver B. Huntington 2:207.)*

He taught us that God was the great head of human procreation - was truly the Father of both our spirits and our bodies. *(Benjamin F. Johnson, October 1903, Letter to G.S. Gibbs, UR 61:18)*

The Great God has a name by which He will be called, which is Ahman - also in asking have reference to a personage like Adam, for God made Adam just in His image. Now this [is] a key for you to know how to ask and obtain. *(Record of William P. McIntire, 9 March 1841, Words 64.)*

Joseph's Vision of Heavenly Father & Mother / Adam & Eve

When they had reached a secluded spot Joseph laid down on his back and stretched out his arms. He told the brethren to lie one on each arm, and then shut their eyes. After they had prayed he told them to open their eyes. They did so and saw a brilliant light surrounding a pedestal which seemed to rest on the earth.	They went to a place where there was some beautiful grass, and grape vines and swamp beech interlaced. President Joseph Smith then said, "Let us pray." They all prayed in turn ... Brother Joseph then said, "Now brethren, we will see some visions." Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them.

They closed their eyes and again prayed. They then saw on opening them, the Father seated upon a throne; they prayed again and on looking saw the mother also; after praying and looking the fourth time they saw the Saviour added to the group. He had auburn brown, rather long, wavy hair and appeared quite young. *Originally related by Zebedee Coltrin, Journal of Abraham H. Cannon, 25 August 1890.*	The heavens gradually opened, and they saw a golden throne, on a circular foundation, something like a light house, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful specimens of mankind he ever saw. Joseph Said, "They are our first parents, Adam and Eve." Adam was a large broad shouldered man, and Eve as a woman, was as large in proportion. *Salt Lake School of the Prophets minute book, 11 October 1883.*

It is obvious from the details given that the same vision is being spoken of. Decades earlier another reference to these events was given -

This brings to mind the vision that Joseph Smith had, when he saw Adam open the gate of the Celestial city and admit the people one by one. He then saw Father Adam conduct them to the throne one by one, when they were crowned Kings and Priests of God.

Heber C. Kimball, 17 March 1861, Journal of Discourses 9:41.

General Authorities Beliefs About Adam

Cannon, George Q. - *First Presidency Councillor (1880-1901), Apostle (1860-1901)*

"[He] fully endorsed the doctrine that Father Adam was our God and Father... the above doctrine had been revealed to him, so that he knew it was true." *(S.L.C. School of the Prophets minute book, October 15, 1870)*

"He believes ... that Adam is His Father and our God." *(Abraham H. Cannon Journal, June 23, 1889)*

Hyde, Orson – *President of Twleve (1847-75), Apostle (1835-78)*

"he told us that what we heard before that Adam is our God," ... "Adam is our God for this planet (Earth)" *(Jans Christian Anderson Weibye Daybook, 25 Jan 1871)*

Kimball, Heber C. - *First Presidency Councillor (1847-68), Apostle (1835-68)*

"The Lord told me that Adam was my Father and that he was the God and Father of all the inhabitants of this earth." *(H.C. Kimball, April 1862, Solomon F. Kimball Papers, Sacred History.)*

Smith, Joseph F. - *Church Pres (1901-18), First Pres Councillor (1880-1901), Apostle (1866-1918)*

"the enunciation of that doctrine gave him great joy." *(S.L.C. School of the Prophets minute book, 9 June 1873)*

Snow, Lorenzo – *Apostle (1849-), President of Twelve (1889), Church President (1898-1901)*

"President Snow led out on Adam being our father and God. How beautiful the thought, it brought God nearer to us." *(Diary of Brigham Young, Jr., 12 October 1897)*

Wells, Daniel H. - *First Presidency Councillor (1857-1877), Councillor to Twelve (1877-1891)*

"bore a powerful testimony to the truth of the doctrine, remarking that if ever he had received a testimony of any doctrine in this church, he had of the truth of this. The Endowments plainly teach it and the Bible and other revelations are full of it." *(S.L.C. School of the Prophets minutes book, 9 Jun 1873)*

Woodruff, Wilford – *Church President (1889-1898), President of Twelve (1880-89), Apostle (1839-98)*

"I wish to refer to the first doctrine preached that Adam was our Father & God ..." *(S.L.C. School of the Prophets minutes book, 24 Jan 1868)*

Young, Brigham Jr. - *Councillor to Church Pres (1873-77), Pres of 12 (1901-3), Apostle (1864 -1903)*

"Adam is our Father and God and no use to discuss it with Josephites [RLDS] or anyone else" *(16 Dec 1897, B. Young Jr. Journal.)*

There are also indications that Parley P. Pratt, Franklin D. Richards & Orson F. Whitney also believed the doctrine.

For a scriptural overview of this doctrine
see page 125

Hymns & Poems on Adam

The Ultimatum of Human Life

Adam, your God, like you on earth, has been
Subject to sorrow in a world of sin:
Through long gradation He arose to be
Clothed with the Godhead's might and majesty.
And what to Him in His probative sphere,
Whether a Bishop, Deacon, Priest, or Seer?
Whatever His offices and callings were,
He magnified them with assiduous care:
By His obedience He obtained the place
Of God and Father of this human race.

Obedience will the same bright garland weave,
As it has done for your great Mother, Eve,
For all Her daughters on earth, who will
All My requirements sacredly fulfil.
And what to Eve, though in Her mortal life,
She'd been the first, the tenth, or fiftieth wife?
What did She care, in Her lowest state,
Whether by fools, considered small, or great?
'Twas all the same with Her - She'd proved Her worth -
She's now the Goddess and the Queen of Earth

Life's ultimatum, unto those that live
As saints of God, and all My powers receive;
Is still the onward, upward course to tread -
To stand as Adam and as Eve, the Head
Of an inheritance, a new formed earth,
And to their spirit-race, give mortal birth -
Give them experience in world like this;
Then lead them forth to everlasting bliss,
Crowned with salvation and eternal joy
Where full perfection dwells, without alloy.

Eliza R. Snow, An Immortal, p. 188-9;
Poems of Eliza R. Snow 2:8,9.

Invocation, or The Eternal Father and Mother

(O My Father)

O my Father, thou that dwellest In the high and glorious place,
When shall I regain thy presence And again behold thy face?
In thy holy habitation, Did my spirit once reside?
In my first primeval childhood, Was I nurtured near thy side?

For a wise and glorious purpose Thou hast placed me here on earth
And withheld the recollection Of my former friends and birth;
Yet ofttimes a secret something Whispered, "You're a stranger here,"
And I felt that I had wandered From a more exalted sphere.

I had learned to call thee Father, Thru thy Spirit from on high,
But, until the key of knowledge Was restored, I knew not why.
In the heav'ns are parents single? No, the thought makes reason stare!
Truth is reason, truth eternal Tells me I've a mother there.

When I leave this frail existence, When I lay this mortal by,
Father, Mother, may I meet you In your royal courts on high?
Then, at length, when I've completed All you sent me forth to do,
With your mutual approbation Let me come and dwell with you.

Eliza R. Snow, 1845
Currently Hymn no. 292 (1985 LDS Hymbook)

"Very different is Mormon theology! The Mormons exalt the grand parents of our race. Not even is the name of Christ more sacred to them than the names of Adam and Eve. It was to them the poetess and high priestess addressed her hymn of invocation; and Brigham's proclamation that Adam is our Father and God is like a hallelujah chorus to their everlasting names. The very earth shall yet take it up; all the sons and daughters of Adam and Eve shall yet shout it for joy, to the ends of the earth, in every tongue!" *(Women of Mormondom, Edward Tullidge, 1877, p. 200)*

"These are the sons and daughters of Adam - the Ancient of Days - the Father and God of the whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race. These are the sons and daughters of Eve, the Mother of a world." *(speaking of the poem, ibid, p. 191)*

Eliza R. Snow "assisted in selecting and preparing the manuscript for the `Women of Mormondom,and in raising funds for its publication, and not least of all, gave the proof her attention." (Representative Women of Deseret, page 6, Augusta Joyce)

Sons of Michael, He Approaches!

1918	*1985*
Sons of Michael, He approaches! Rise; th' Eternal Father greet: Bow, ye thousands, low before Him; Minister before His feet; Hail, hail the Patriarch's glad reign, Spreading over sea and main.	Rise, the *ancient* father greet.
Sons of Michael, 'tis His chariot Rolls its burning wheels along! Raise aloft your voices million In a torrent pow'r of song: Hail, hail our Head with music soft! Raise sweet melodies aloft!	
Mother of our generations, Glorious by great Michael's side, Take thy children's adoration; Endless with thy Lord preside; Lo, lo, to greet Thee now advance Thousands in the glorious dance!	Endless with thy *seed abide*.
Raise a chorus, sons of Michael, Like old Ocean's roaring swell, Till the mighty acclamation Thro' rebounding space doth tell That, that the Ancient One doth reign In His Paradise again!	In his *Father's house* again!

Elias L.T. Harrison
Hymns of the Church of Jesus Christ of Latter-day Saints, 1985, no. 51

We Believe in Our God

We believe in our God, the great Prince of his race,
The Archangel, Michael, the Ancient of Days,
Our own Father Adam, earth's Lord is his plane,
Who'll counsel and fight for his children again.

We believe in his Son Jesus Christ, who in love
For his brothers and sisters, came down from above;
To die to redeem them from death, and to teach
To mortals and spirits the Gospel we preach.

We believe in the Bible, that came by the Jew;
We believe in the Book that is called Mormon, too
The Doctrine and Covenants, also every word
That proceedeth forth from the mouth of the Lord.

We believe in the Gospel, the old-fashioned plan
Unaltered one whit by the wisdom of man.
Have faith and repent of the sins you commit,
Be baptized in water, then God will remit.

The Elders will then lay their hands upon you;
The Holy Ghost giving - all things become new,
Your peace will be pure and be free from alloy,
Your soul will be filled with unspeakable joy.

John Jaques, Sacred Hymns and Spiritual Songs
for the Church of Jesus Christ of Latter-day Saints,
11th Edition, No. 306, p. 375, F. D. Richards, 1856,

He was Assistant Church Historian
He also wrote "Oh say, what is truth",
Softly beams the sacred dawning",
and the "Catechism for children"

Celestial (Plural) Marriage

Essential to Exaltation

Scriptures

"And in order to obtain the highest [degree in celestial glory – see v. 1], a man must enter into this order of the Priesthood (meaning the new and everlasting covenant of marriage);

And if he does not, he cannot obtain it."

(Instructions of Joseph Smith, 16 May 1843, D&C 131:2-3)

"for all those who have this law revealed unto them must obey the same.

For behold I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory."

(Revelation to Joseph Smith, 12 July 1843, D&C 132:3-4, see v. 6,21,27,32)

"And I say again: Wo unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham which leadeth to a celestial glory ..."

(Revelation to Wilford Woodruff, 26 January 1880, UR 79:32)

"This law is a Celestial law and pertains to a Celestial Kingdom.

... and appertains to thrones, principalities, powers, dominions, and eternal increase in the Celestial Kingdom of God."

(Revelation to John Taylor, 25/6 June 1882, UR 80:21-22)

"All those who would enter into my glory must and shall obey my law.

And have I not commanded men that if they were Abraham's seed and would enter into my glory they must do the works of Abraham."

(Revelation to John Taylor Rev, September 1886, UR 88:7-8)

Joseph Smith

[He said,] It was a doctrine which pertained to Celestial Order and Glory.

William Clayton, Historical Record, 6:225-7

He [God] said to me that unless I accepted it and introduced it and practiced it, I, together with my people would be damned and cut off ...We have got to observe it. It is an eternal principle and was given by way of commandment

and not by way of instruction.

Contributor 5:259

Brigham Young

The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them, and they refused to accept them.

Journal of Discourses, Vol.11, p.268 - p.269, 19 August 1866

John Taylor

You seem desirous to take part of the law and reject the other part, but it is plainly stated as above quoted, that they were "to do the works of Abraham, and that if ye enter not into my law, ye cannot receive the promise of my Father which was made unto Abraham." It is further said, "God commanded Abraham and Sarah gave Hagar to Abraham to wife, and the reason why she did it was because it was the law." It is evident, therefore, from the whole of the above that other wives are included in this law as well as the one.

Letter to Malinda Merrill, 19 January 1883.

Wilford Woodruff

Men may say that with their single marriage the same promises and blessings had been granted. "Why cannot I attain to as much as with three or four?" Many question me in this manner. I suppose they are afraid of [the] Edmunds [Tucker act].

What is the Covenant? It is the eternity of the marriage covenant, and includes a Plurality of Wives and takes both to make the law. The Lord leads the mind step by step to this point: First that all covenants must be made by his power; Next the eternity of the covenant reaching into Eternity; After this the Lord tells us what the Law is and how he justified his servants.

God commanded Abraham, and Sarah gave Hagar to Abraham because this was the law ordained for the fullness and glory of God before the world was. This was the law and from Hagar sprang many nations.

The Lord has said that to whom this revelation is given, that they are eligible to this law, its blessings and its requirements. The men can only be saved by acts of righteousness and the woman are under the same law. Joseph Smith declared that all who became heirs of God and joint heirs of Christ must obey his Law, or they cannot enter into the fullness, and if they

do not they may loose the one talent.

When men are offered knowledge and they refuse it they will be damned, and there is not a man that is sealed by this priesthood [except] by [which he] covenants to enter into the fullness of the Law, and the same with the woman - she says she will observe all that pertains to the New and Everlasting Covenant. Both are under the Covenant - and must obey if they wish to enter into a continuation of the lives or of the seeds.

(Utah Stake Quarterly Conference, 4 March 1883, Utah Stake Historical Record, 1877-88)

You ask[ed] some other questions concerning how many living wives a man must have to fulfill the law.

When a man, according to the revelation, marries a wife under the holy order which God has reveal[ed] and then marries another in the same way, he enters into the new and everlasting covenant, so far as he has gone he has obeyed the law.

(Letter to Bishop S.A. Woolley, Declarations of the First Presidency on Temple Work, Vol. 5:44; May 22, 1888.)

Joseph F. Smith

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential, to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. There is no blessing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the will of God, is a fulfillment of the celestial law of marriage in part - and is good so far as it goes - and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward, or blessing, he could not obtain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it.

Journal of Discourses, Vol.20, p.28 - p.29, Joseph F. Smith, 7 July 1878

As before stated no man can obtain the benefits of one law by the

observance of another, however faithful he may be in that which he does, nor can he secure to himself the fullness of any blessing without he fulfills the law upon which it is predicated, but he will receive the benefit of the law he obeys. ... I understand the law of celestial marriage to mean that every man in this Church, who has the ability to obey and practice it in righteousness and will not, shall be damned, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that.

Journal of Discourses, Vol.20, p.31, Joseph F. Smith, 7 July 1878

The assistant recorder in the Salt Lake Temple informed the Church President that the idea was becoming common that "when a man receives one wife, under the Covenant, he thereby complies with the Celestial Order of marriage, and that his exaltation and eternal progression are just as certain as if he had received a plurality of wives." President Smith, at the next testimony meeting in the Salt Lake Temple on 5 January 1902, preached that "a man can not obtain a fullness, only through obedience to that law. He emphasized the fact, that it means must not can or may, etc."

Duncan M. McAllister to Joseph F. Smith, 19 Dec 1901. Smith Papers. Joseph Christensen, Diary, 5 Jan 1902, LDS Church archives (as quoted in D. Michael Quinn, New Plural Marriages, 1890-1904, p. 91, Dialogue, Spring 1985).

First Presidency & Council of Twelve

We formerly taught to our people that polygamy, or celestial marriage as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come. That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to a short time before September, 1890.

Petition for Amnesty, 19 December 1891.

Modern LDS Leaders

Plurality of wives was an incident, never an essential.

James E. Talmage, Story and Philosophy ofMormonism, p. 89

Plural marriage is not essential to salvation or exaltation.

Mormon Doctrine, p.578, Plural Marriage

"In early 1908 a committee consisting of Anthon H. Lund, Orson F. Whitney, Brigham H. Roberts, and James E. Talmage, after researching the

question, recommended to the First Presidency that ‘celestial marriage’ not be equated exclusively with ‘plural’ or ‘patriarchal’ marriage.”

Meeting of the Twelve Apostles, 17 Feb. 1908, Stanley Snow Ivins Collection, Uhi.

Hymns

The Reformation

Now, sisters, list to what I say:
With trials this world is rife,
You can't expect to miss them all,
Help husband get a wife!

Now, this advice I freely give,
If exalted you would be,
Remember that your husband must
Be blessed with more than thee.

Then, oh, let us say,
God bless the wife that strives,
And aids her husband all she can
To obtain a dozen wives.

1856

Veneration

Through him who holds the sealing power,
Ye faithful ones, who heed
Celestial laws, take many wives,
And rear a righteous seed.

Though fools revile, I'll honor you,
As Abraham, my friend;
You shall be Gods, and shall be blest
With lives that never end.

Sacred Hymns and Spiritual Songs, 17th ed, 1881, no. 326.

For a scriptural overview of this doctrine
see page 204

Must live Plural Marriage to Preside
Over the Priesthood

Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church:...You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to My law: For it is not meet that men who will not abide My law shall preside over My Priesthood;

Revelation to John Taylor, October 13th, 1882.

If we do not embrace that principle soon, the keys will be turned against us.* If we do not keep the same law our Heavenly Father has kept we cannot go with him. A man obeying a lesser law is not qualified to preside over those who keep a higher law.

John Taylor, October 10th, 1882.
Life of Wilford Woodruff, Matthias F. Cowley, p. 542.

The leading men of Israel who are presiding over stakes will have to obey the law of Abraham, or they will have to stop.

Wilford Woodruff Journal, October 10th, 1882.

Can any man or set of men officiate in dispensing the laws and administering the ordinances of the Kingdom of God or of the kingdoms and governments of the world legally, without first obeying those laws and submitting to those ordinances themselves?...do not forget that no man has authority to officiate in the ordinances of heavenly or earthly governments only so far as he has obeyed them himself.

Brigham Young, October 8th, 1854.

Heber was told by Joseph that if he did not do this [take another wife] he would lose his Apostleship.

Life of Heber C. Kimball, Orson F. Whitney, p. 336 (1888 edition).

An angel of God ... told him [Joseph Smith] that, unless he moved forward and establish plural marriage, his Priesthood would be taken from him.

Eliza R. Snow, Biography and Family Record of Lorenzo Snow, p. 69-70.

* When this commandment was given, it was so far religious, and so far binding upon the Elders of this Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be taken from them and given to others.

John Taylor, 7 June 1866, Journal of Discourses 11:221-222.

Bishop John Sharp's superiors proffered that "any Priesthood holder who failed to sustain the law of God - polygamy - forfeited his right to rule in the midst of His people."

James B. Allen, Essays on Public Ethics, p. 48.

George Q. Cannon told young Joseph C. Bently that the only reason the elder Bently [his father] had not been advanced in the Church was because he had not taken additional wives.

Joseph T. Bentley, Life & Letters of Joseph C. Bentley, p. 77-85.

George Teasdale said to a meeting of Patriarchs in 1902 that they were unworthy of their office if they did not reverance a belief in Celestial Marriage.

Joseph W. Musser Diary, 11 (& 17) November, 1902

Apostle John Henry Smith in a meeting of the First Presidency and Apostles, said that it was in practicing polygamy that men learned "the true order of government."

Rudger Clawson Diary, 7 January 1902.

Apostle Rudger Clawson urged that only women who believed in polygamy be appointed to Church positions. And newly called members of certain Stake Presidencies were asked to declare their willingness to put the doctrine into practice.

Rudger Clawson Diary, 16 January 1902 & 8 July 1903.

(see also Jessie L. Embry's interview with Theodore Bennion, 9 June 1976)

This situation was settled in an early day case where Heber J. Grant, as President of the Tooele Stake, attempted to correct Brother Samuel Woolley. Brother Grant was not living the law, while Brother Woolley was. The latter refused to receive instructions from Brother Grant, claiming immunity because the President was not living as high a law as he was. Brother Grant took the question up with his file leaders, President John Taylor and counselors. They instructed him that Brother Woolley was right, since he (Brother Grant) was not living or abiding in the law, he was not qualified to direct Brother Woolley who was faithfully abiding in that law. Thus, at the present time, few of the general authorities, stake presidents, or bishops are qualified to Preside over the Priesthood of God.

Joseph Musser Journal, p. 68-9.

Marriner W. Merrill in the early 1880's called Andrew L. Hyer to preside over the seventies quorum in Richmond, Utah. "But first you've got to take another wife," Merrill warned.

Jesse Embry, "Charles Edmund Richardson Families: A Case Study of Mormon Polygamy", p. 4, unpublished paper.

In 1884 Taylor reported another revelation which urged monogamists to resign ecclesiastical offices in the Church.

Abraham H. Cannon Journal, 6 April 1884.

We have many Bishops and Elders who have but one wife. They are abundantly qualified to enter the higher law and take more, but their wives will not let them. Any man who permits a woman to lead him and bind him down is but little account in the Church and kingdom of God.

Wilford Woodruff, Matthias F. Cowley, 490 (1909 edition).

Jerome Sweet claimed that he "went to a special priesthood meeting where Joseph F. Smith was the speaker and he said that men holding positions in the priesthood should either marry in polygamy or they should step down and let someone who would marry have the position."

Isn't One Wife Enough, Kimball Young, p. 107

Went to hear A. H. Cannon speak. Was surprised to hear my name read out by him as one recommended to become a Seventy.

Following questions were proposed to all who expected to be ordained: (1) Has your past life been commendable in the sight of God? (2) If not, can you overcome your weaknesses and keep pure before God? (3) Are you prepared to leave everything to go and stay upon missions till they are fulfilled? (4) Do you believe in the principle of Celestial Marriage and are you prepared when the time is made known to enter therein?

Thinking my mind was fully settled on those matters, I stepped forward and under the hands of A. H. Cannon and others was ordained a Seventy.

Journal of Douglas M. Todd, Sr., 27 February 1887.

Celestial (Plural) Marriage Will Never Cease

Thus saith the Lord ... I have not revoked this law nor will I for it is everlasting, and those who will enter into my glory must obey the conditions thereof, even so, Amen.

27 September 1886, Revelation to John Taylor, Church History Office; Unpublished Revelations 88:1, 9.

The Lord told him the principle of Plural Marriage would never be overcome.

19 March 1892, John W. Taylor, Journal of Abraham H. Cannon.

Joseph Smith

It is an eternal principle, and was given by way of commandment and not by way of instruction.

Contributor 5:259; History of the Church 6:280.

Brigham Young

For so God help us, we will never give up that holy law that noble prophets laid down their lives to maintain. ... The powers of hell will do their utmost to get this people to give up that holy law which God designs to maintain.

Life of Mosiah Hancock p. 48.

John Taylor

It is an eternal part of our religion, and we will never relinquish it - We cannot withdraw or renounce it - He has promised to maintain it.

Millennial Star 47:708, 9 November 1855.

Are we going to suffer a surrender of this point? No, never! No, never!

Journal of Discourses 23:240-41, see 26:151-53, 20 August 1882.

Wilford Woodruff

We wont quit practicing Plural Marriage until Christ shall come.

John Henry Smith Journal, see Heber J. Grant Journal, 17 May 1888.

The Lord will never give a revelation to abandon Plural Marriage.

Minutes of the Quorum of Twelve Apostles, 12 December 1888.

Lorenzo Snow

Though I go to prison, God will not change His law of Celestial Marriage.
History of Utah, Orson F. Whitney, 1879.

Joseph F. Smith

There are, however, enough witnesses to these principles to establish them upon the earth in such a manner that they never can be forgotten or stamped out. For they will live; ... they are bound to prevail, because they are true principles.
Journal of Discourses 21:10, 7 December 1879.

Heber C. Kimball

The principle of Plurality of Wives never will be done away.
Journal of Discourses 3:125, 6 October 1855.

Plural marriage "would end" he said "when the Church had gone to the devil or the Priesthood taken from this people - then God would give it to another people."
11 February 1849, Mormon Hierarchy: Extensions of Power.

George Q. Cannon

To renounce the doctrine and promise not to obey the revelation - such an action - is impossible.
Juvenile Instructor 20:136, 1 May 1885.

Abraham H. Cannon

As God lives, the principle will not be driven from the earth.
Salt Lake Conference, 8 May 1887.

John W. Taylor & Owen Woodruff

They both prophesied "that it would never die out."
Letter from Heber Bennion to Orson F. Whitney, March 1931.

Charles W. Penrose

How can God withdraw an everlasting principle from the earth? He has not, and cannot.
Elder T.J. Rosser letter, 25 May 1908.

Children will Always be Born in Plural Marriage

John Taylor

He then set apart and placed us* under covenant that while we lived we would see to it that no year passed by without children being born in the principle of Plural Marriage.

John Taylor, 27 September 1886, Lorin C. Woolley Account, 22 September 1929.

** George Q. Cannon, John W. & Lorin C. Woolley, and later Joseph F. Smith*

Abraham O. Woodruff

...no year will ever pass, whether it be in this country [Mexico], in India, or wherever, from now until the coming of the Saviour, when children will not be born in Plural Marriage. And I make this prophecy in the name of Jesus Christ.

Quarterly Conference in Colonia Juarez, 18-19 November 1900, recorded by Joseph Charles Bentley (clerk), Journal and Notes p. 61.

After Owen Woodruff made his prophecy he turned towards Councselor Joseph F. Smith and said, "Now if I'm wrong, there sits the man who can set me right." President Smith did not correct him.

Orson P. Brown Interview, 2 March 1939. Kimball Young Papers.

Wayne Earl Carroll Oral History, interviewed by Marsha Martin, 1983

Marriner W. Merrill

...the time would never come when children of Polygamous parents would cease to be born in the Church.

Rudger Clawson Diary, 11 July 1899.

I am aware of the feeling growing among the people that plural families are unpopular. They are growing less. They will never die out. This principle will never be taken from the earth....There are some that think that the Church is going back on the principle, I tell them this is not so.

Anthon H. Lund Journal, 9 January 1900.

John W. Taylor & Owen Woodruff

I remember both John W. Taylor and Owen Woodruff (both Apostles) prophesying that it would never die out - that the time would never come when Polygamous children could cease to be born to the Saints.

Bishop Heber C. Bennion (Heber J. Grant's brother-in-law) to Orson F. Whitney, March 1931.

B.H. Roberts & Joseph F. Smith

He pounded the table and said, "There will never be a year go by, but what in some way, somehow, children will be born under that covenant." ... After this a resounding "Amen" came from Joseph F. Smith.

Douglas M. Todd Jr. (as told by his father), 28 November 1969, Most Holy Principle 3:330; 4:95.

Prophecies of "Another People"
Keeping Alive Celestial (Plural) Marriage

There will be a select group of Latter-day Saints that maintain the Gospel

But the time will come when the Lord will choose a people out of this people upon whom he will bestow his choicest blessing.

Heber C. Kimball, 9 November 1865, Journal of Discourses 11:145.

I know there is a people, in the hearts core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people who will stand up for God.

Orson F. Whitney, Deseret News, 11 August 1889.

There are those remaining whom God hath reserved for perilous times, whose knees have never bowed to Baal, whose hands have never faltered, whose hearts have never trembled; those shall stand steadfast, firefooted as the rock upon which their hopes are built, and though the floods come and the rain descend and the winds blow and beat upon their house, it shall not fall.

Millennial Star 44:314, 15 May 1882.

Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community, of the the principles of the Gospel of peace. Such a body will evolve from those called Latter-day Saints, who as the Church, possess the fullness and power of the pure plan of salvation.

Millennial Star 42:585. (Note it does not say the Church possesses the fullness but some of those within it)

Such a people would come into existence because of the Church's rejection of Plural Marriage

Many of this people have broken their covenants by finding fault with the Plurality of Wives and trying to sink it out of existence. But you cannot do that. God will cut you off and raise up another people that will carry out his purposes in righteousness unless you walk up to the line in your duty.

Heber C. Kimball, Journal of Discourses 4:108.

What would be necessary to bring about the result nearest the hearts of the opponents of 'Mormonism', more properly termed the Gospel of the Son of God? Simply to renounce, abrogate or apostatize from the new and everlasting covenant of marriage in its fulness. Were the Church to do that as an entirety God would reject the Saints as a body. The authority would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for his work must, according to His unalterable degrees, go forward, for the time of the second coming is near, even at the doors. Therefore, the Saints have no alternative but to stand by the truth and sustain what the heavens have established and propose to perpetuate. This they will do, come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise this fact.

Charles W. Penrose, Deseret Evening News, 23 April 1885.

The entire Church and all of its Priesthood, with the Presidency at the head of it might motion and vote against this principle until doomsday with just one effect, (namely) to vote themselves away from the fellowship of the Holy Ghost, from the possession of their Priesthood, and to find themselves very speedily outside the Church and Kingdom of God; while he would raise up others that would honor and observe his law.

Deseret News, Editorial, 1 April 1885.

The keys would be given to others if Plural Marriage Rejected

When this commandment was given, it was so far religious, and so far binding upon the Elders of the Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be taken from them and given to others.

John Taylor, 7 June 1866, Journal of Discourses 11:221-222.

If we do not embrace that principle soon, the keys will be turned against us.

John Taylor, 10 October 1882, Life of Wilford Woodruff, Matthias F. Cowley, p. 542.

They would also be needed to maintain the Priesthood

The Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should he permit the wicked to kill and destroy this people...

God will preserve a portion of this people, of the meek and the humble, to bear off the kingdom to the inhabitants of the earth, and will defend his priesthood, for it is the last time, the last gathering time.

Brigham Young, Contributor 10:362.

The Priesthood in the last days is to be manifested in sufficient power to bear off the kingdom of God triumphant that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a law of ordinances administered to them, not according to the power of endless life. Men will be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it.

Franklin D. Richards, Millennial Star 16:36-37, 1853
Journal of Discourses 1:321; 2:4-5.

We receive the Priesthood and power and authority. If we make a bad use of that Priesthood, do you not see that the day will come when God will reckon with us, and he will take it from us and give it to those who will make better use of it.

Heber C. Kimball, Journal of Discourses 6:125.

A 'group' would be raised up because of the unrighteousness of the Saints

His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek Another People ...

Teachings of the Prophet Joseph Smith, p. 18

Many will doubtless make shipwreck of their faith and will be led away by the allurements of sin into by and forbidden paths; yet the Kingdom will not be taken from this people and given to another. But a people will come forth from among us, who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in His ways and who will walk in His paths.

Daniel H. Wells, Deseret News, 10 November 1875

And if we as a people do not hold ourselves on the altar, ready to be used with our means and all that God has bestowed upon us, according to the Master's bidding, for the upbuilding of his kingdom upon the earth, he will pass on and get somebody else; because he will get a people that will do it. I do not mean to say that he will pass on and leave this people; no, there will come up from the midst of this people that people that has been talked so

much about.

Daniel H. Wells, Deseret News, 9 December 1882.

… if this Church, which is essaying to be the Church of Christ will not help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them, I prophesy - I speak the truth, I lie not - God shall take away their talent, and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion;

First Pres to Orson Hyde, 7 April 1834, History of the Church 2:48.

The kingdom of God is to be enjoyed by the Saints - those who are righteous, not those who are wicked. If we prove unworthy, Zion will have to be redeemed by our children, who may be more worthy, while we may be kept, like the ancient children of Israel, wandering in the wilderness, enduring hardships, persecution and trials, until we shall have suffered the penalty of neglected, not to say broken and unfulfilled covenants.

Joseph F. Smith, 2 April 1877, Journal of Discourses 19:26.

There must be a reformation, there will be a reformation among this people, for God will not cast off this kingdom and this people, but he will plead with the strong ones of Zion, he will plead with his people, he will plead with those in high places, he will plead with the Priesthood of this Church, until Zion shall become clean before him. I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. They have strayed so far that to get a people who would conform to heavenly laws it may be needful to lead some from the midst of this people and commence anew somewhere in the regions round about in these mountains.

Orson Pratt, 9 March 1873, Journal of Discourses 15:360-61.

There will be a people raised up, if we will not be that people - there will yet be a people raised up whose lives will embody in perfection the revelations contained in this book, who will live as the doctrines here taught require, as the laws here revealed show unto us, and they will be raised up, too, in this generation, and such a people will have to be raised up before Zion can be fully redeemed, and before the work of God can be fully established in the earth.

George Q. Cannon, 6 May 1883, Journal of Discourses 20:143.

Polygamists will save the Church

If God saves this people, as I firmly believe He will, it will be through those men and through those women whom men have placed under a ban; whom men have said shall have no power because of the laws that are enacted against them. I tell you, the salvation that will come to this people, will be through the faithfulness of the men of God and the women of God who, in the face of an opposing world, contrary to their traditions, to their education, to their pre-conceived notions and to the popular prejudices of the day - who have in the midst of all this stepped forward in the vanguard and obeyed the command of God, and have dared to endure all the consequences, and have been willing to endure all the penalties.

George Q. Cannon, 8 October 1882, Journal of Discourses 23:280.

If God has introduced something for our glory and exaltation, we are not going to have that kicked over by an improper influence, either inside or outside of the Church of the living God. ...

Some folks think that we polygamists are very much indebted to our brethren who are monogamists to help steady the ark to help save us, and that we need such men... We are not very much dependant very much upon the monogamists about any of these things... I will tell you, if you want to get along smoothly, you had better find among your various neighbours, when you have some matter of difficulty to settle, some of these polygamists and ask a little counsel at their hands.

John Taylor, 7 June 1874, Journal of Discourses 25:310.

There are men who say: "Yield this practice [plural marriage] for the present; perhaps public opinion may soften and then this principle may be taught and practiced.'

I look upon such a suggestion as from the devil. It would be quite as proper to propose apostacy for a short season until public opinion would become more favorable to us. If there are any in the church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone."

George Q. Cannon, Juvenile Instructor 20:156, 1885

Manifesto

Who wrote the Manifesto?

Author	Witness
Wilford Woodruff	Himself?
Charles W. Penrose	Matthias F. Cowley Thomas J. Rosser Ada L. Shepherd George Reynolds (in part)
George Reynolds (assisting)	Himself

Interestingly – although we now call the Manifesto Official Declaration 1, it was not the Church's first OD, that was written a year earlier by Charles W. Penrose! It too was spoken of as a "Manifesto"!

"I, Charles W. Penrose, wrote the Manifesto, with the assistance of Frank J. Cannon and John White. It's no revelation from God, for I wrote it. Wilford Woodruff signed it to beat the Devil at his own game."

25 May 1908, Bristol England Mission Conference, as related by Thomas J. Rosser to Robert C. Newson, in a letter written 4 August 1956.

The Bristol semi-annual conference was held May 24th [1908], in the Wolseley Hall, Eastville, Bristol. There were present President Charles W. Penrose, President C. G. Jarman and twenty-four traveling elders of the Bristol conference. After singing and prayer, President Jarman gave all present a hearty welcome. Expressed his appreciation at seeing so many saints and friends present from the outlying districts. ... Elders R. J. Walker, Thomas J. Rosser, Frank I. Hill and John H. Bawden gave reports of their respective branches. The reports were very encouraging.

Millennial Star 70:348.

Brother Penrose told me once in the city of Mexico, that he had written the Manifesto, and it was gotten up so that it did not mean anything and President [Joseph F.] Smith had told me the same.

Matthias F. Cowley, Minutes of the Quorum of the Twelve, 10 May 1911.

Ada L. Shepherd made a statement before William J. Barette, Notary Public, Salt Lake County, 7 December 1912, which stated she had heard Charles W. Penrose say it was he who wrote the Manifesto.

A World-Wide Survey of Present Day Mormonism..., 3 July 1913.

President Woodruff did not write the Manifesto. It was written by Charles W. Penrose, with the assistance of Frank J. Cannon and John White. After being prepared, it was submitted to a committee of non-Mormon Federal officials, among them Judges Charles S. Zane, C.S. Varian, O.W. Powers, and others. A change in the alleged facts set forth was insisted upon by these parties, the document recopied by a Mr. Green, a non-Mormon Federal clerk, when it was returned to President Woodruff and received his signature.

Joseph W. Musser, Truth 1:2:8, July 1935. [Son of Church Historian, A. Milton Musser]

The Editorial for the Deseret News in which the Manifesto first appeared admitted that the Manifesto had been condensed, and only "poorly" expressed "the sentiments of the writer." Charles W. Penrose was the editor of that newspaper.

Deseret News, 25th September 1890.

Among the many other individuals questioned during the Smoot Hearings was George Reynolds, who admitted that he and two others "had assisted in writing" the Manifesto:

Mr. Worthington: You said something about helping to write the manifesto. Will you explain that?

Mr. Reynolds: President Woodruff wrote it in his own hand--and he was a very poor writer, worse, I believe, than Horace Greeley -and he gave it into the hands of three of the elders to prepare it for the press. I was one of those three.

Mr. Worthington: Who were the three?

Mr. Reynolds: C. W. Penrose, John R. Winder, and myself.

Mr. Worthington: What did you do? You said you helped to write the manifesto, and I want to have an understanding of what you mean by that.

Mr. Reynolds: The answer came from the fact of the question coming to me whether I had read it and understood it, and I answered that I had assisted in writing it.

Mr. Worthington: Did you three, then, transcribe these notes of President Woodruff, or did you rewrite it, or what?

Mr. Reynolds: We transcribed the notes and changed the language slightly to adapt it for publication.

Mr. Worthington: It contained the substance?

Mr. Reynolds: Yes, it contained the substance.

Senator McComas: Did you, in transcribing the utterance of President Woodruff, make such change of phraseology as would make it ambiguous, so that it might apply to marriages subsequent and not to living with wives who had been married prior?

Mr. Reynolds: No, sir.

Senator McComas: It must have come to your mind when you were copying and changing the phraseology whether this is to apply to the future and whether the past is to be expected, did it not?

Mr. Reynolds: No, sir; I have told you honestly what my feelings and opinions were.

Senator McComas: It did not occur to you then?

Mr. Reynolds: No, sir.

Senator McComas: That required years?

Mr. Reynolds: Yes, sir. We wrote it as we understood the president intended, with his manuscript before us.

The Chairman: I do not know but I may have misunderstood. I understood this manifesto was inspired.

Mr. Reynolds: Yes.

The Chairman: That is your understanding of it?

Mr. Reynolds: My understanding was that it was inspired.

The Chairman: And when it was handed to you, it was an inspiration, as you understand, from on high, was it not?

Mr. Reynolds: Yes.

The Chairman: What business had you changing it?

Mr. Reynolds: We did not change the meaning.

The Chairman: You have just stated you changed it.

Mr. Reynolds: Not the sense, sir; I didn't state we changed the sense.

The Chairman: But you changed the phraseology?

Mr. Reynolds: We simply put it in shape for publication - corrected possibly the grammar, and wrote it so that -

The Chairman: You mean to say that in an inspired communication from the Almighty the grammar was bad, was it? You corrected the grammar of the Almighty, did you?

Reed Smoot Hearings 2:52-53

Was the Manifesto a revelation?

Was the Manifesto a revelation?

- Was not first document presented for such a concession
- The Lord does not identify Himself or 'speak' within the document
- It is addressed "to whom it may concern", and was sent first to the press and government
- The document itself was not presented to the Saints in Conference as a revelation
- No revelation exists upon which the Manifesto or upon which it is based
- Joseph F. Smith stated that he did not believe it to be a revelation
- It was the government who first insisted it be put in the scriptures[1]

When asked if the Manifesto was a revelation, "President Smith answered emphatically, no! He did not believe it to be an emphatic revelation from God abolishing plural marriage."

First Presidency Office Journal, 20 August 1891, Extensions of Power, Quinn, p. 34

I do not believe the Manifesto was a revelation from God, but was formulated by Prest. Woodruff and endorsed by his counselors and the Twelve Apostles for expediency to meet the present situation of affairs in the nation or those against the Church.

Marriner W. Merrill (Apostle), Journal, 20 August 1891.

The Manifesto was not a divine production but something manufactured to outwit the church's enemies

Apostle Charles W. Penrose, Thomas Jr Rosser was present in a missionary conference with Penrose in England 1908, as reported in Carmon Hardy, Solemn Covenant, 1992, University of Illinois Press.

Why in the world [did] President Woodruff ever make that Logan speech in which he declared the Manifesto to be a revelation? (Senator Reed Smoot to Apostle John Henry Smith) I don't know!!! (Response from Apostle Smith)

As reported by Senator Smoot's secretary, Carlos Ashby Badger Diaries, 19 Feb. 1905, Church Archives.

"The Manifesto issued in 1890 and adopted by the Church in Conference assembled, was not a revelation but was a statement drawn up by the leaders of the Church. ..."

1 It wasn't included in the Doctrine and Covenants until 1908, after the issue was brought up in the Reed Smoot hearings (Proceedings 1:107-8,226, 3:114,126).

Millennial Star 101:413, June 1939.

"To my knowledge there is no written revelation upon which the Manifesto was based."

Dean C. Jessee ("The Coming of the Manifesto," Kenneth Godfrey, Dialogue 5:3, Autumn 1970, p. 20)

Deseret News declares it is not a revelation

It has been shrewdly suggested to President Woodruff that it would be exceedingly profitable for him to have another revelation, declaring that the doctrine of polygamy should be no longer adhered to by the Saints.

... When President Woodruff receives anything from a Divine source for the Church over which he presides, he will be sure to deliver the message.

Utah Commissioner, Deseret News, 2 October 1980.

... revelation can only come, not when man wills, but when and how God wills. Such being the case, [the Salt Lake Tribune and Anti-Mormons] must admit, if they are honest in their claims, that in the absence of revelation, President Woodruff's manifesto is all that they have any right to ask.

Charles Ellis, Deseret News, 4 October 1890.

What was the purpose of the Manifesto?

What was the purpose of the Manifesto?

- Apostle John Henry Smith suggested putting the principle aside for 5 years to gain statehood[1]
- An Apostle told a BYU Professor it was "a trick to beat the Devil at his own game"
- It was part of the concessions needed to gain statehood (a covenant with death and agreement with hell)

Reasons for -

- Weakness / sins / non-complaince of Saints
- The decision of the Saints
- To trick / placate the government

We formerly taught to our people that polygamy, or celestial marriage as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come. … To be at peace with the government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the Government and the people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle,

19 December 1891, First Presidency Petition for Amnesty, Contributor 13:197; Smoot Investigation Vol 1, p. 18.

The reason the Manifesto was given and the principle laid aside was that many of those who entered into that principle were not keeping the commandments, and that not over two percent of the Latter-day Saints ever entered into that principle, and the Lord permitted the U.S. Government to pass the Edmund's Tucker law, a law restricting its practice.

Joseph F. Smith, Session of the Salt Lake Temple dedication, John Mills Whitaker Journal, April 1893, Similar remarks were made at the Wasatch Stake MIA Conference on 28 July 1901, as recorded in W.H. Smart's Diary.

At Wasatch Stake MIA Conference, remarks of Sister and President Joseph F. Smith: "Sister Smith bore a very strong testimony to the divinity of the principle of plural marriage. Pres. Smith endorsed it. He said it was taken away from the people - like the law of consecration - because the saints

1 John Henry Smith to Joseph F. Smith, 3 Apr. 1888, J.H. Smith Letter books, U of U Library.

rejected it, and neither would be restored until there is a people prepared to live them. Anyone should beware that casts slurs upon the birth of those born under this covenant. Also that men who will not appreciate their wives and children and provide for them will lose them."

W. H. Smart Diary, 1901-1902 Bk; p. 94; 28 July 1901.

I wish to remind you of a certain revelation given you through President Taylor*. The command was given to set our quorums and houses in order, and the promise was that if we should obey the command God would fight our battles for us; but we did not obey the command and revelation given through President Taylor, [for if we did] there would have been no Manifesto.

*Matthias F. Cowley (Apostle), January 28th, 1901, Smoot Hearing 1:8. *Revelation to John Taylor, 25 December 1884; Unpublished Revelations 87:5-8, also Revelation to John Taylor, 13 October 1882; Unpublished Revelations 83:20-25*

I do not believe the Manifesto was a revelation from God, but was formulated by President Woodruff and endorsed by his counselors and the Twelve Apostles, for expediency, to meet the present situation of affairs in the nation or those against the Church.

Marriner W. Merrill (Apostle), Journal, 20 August 1891. At a meeting of the First Pres & Twelve

John W. Taylor: My view is that the Lord was anxious to put everybody upon his own responsibility and take the responsibility from the Church.
Francis M. Lyman: That is what the people have done and rejected the law of plural marriage.

The Excommunication Trial of Apostle John W. Taylor.

Mr. Wolfe: There was a meeting in the Brigham Young Academy, in Provo, Utah, that was addressed by B. F. Grant, a brother of Apostle Heber J. Grant. At that meeting Apostle John Henry Smith was present.

The Chairman: On what date was that; what year?

Mr. Wolfe: I don't remember the year. It was in the late nineties, probably.

Mr. Carlisle: It was after the manifesto?

Mr. Wolfe: Yes, sir; it was after the manifesto. On my way home I walked several blocks with B. F. Grant and Apostle Smith, and on the way we were talking about the conditions existing, and President Smith used these words to me: "Brother Wolfe, don't you know that the manifesto is only a trick to beat the devil at his own game?" (4:13)

12 Sept. 1890, in San Francisco, pro-Mormon Republicans tell Presidents Woodruff and Cannon that LDS church's only hope is to make "some announcement concerning polygamy and laying of it aside."

Mormon Hierarchy, p. 790, D. Michael Quinn.

How many voted for the Manifesto?

- Some members wrote in their journals that they voted against it, or did not vote
- Others wrote that the majority did not raise their hands in favour
- The Comprehensive History says "mostly unanimous"

When presented with this question during the October 1890 General Conference, the Saints did not all "answer alike" or "believe alike", as is very evident from the following six reports:

The vote in support of this motion [accepting the Manifesto] was nearly unanimous.

(CHC 6:222, as printed in the Des. News, weekly, Oct. 11, 1890)

[When the Manifesto was read to the assembled Saints] Silence prevailed until someone from the gallery called for a second reading. After this request was granted, Quorum of the Twelve President Lorenzo Snow moved that the declaration be accepted as "authoritative and binding". Many of the thousands in attendance abstained from voting.

(Mormon Polygamy: A History, Richard Van Wagoner, p. 145)

Apostle Marriner W. Merrill noted in his 6 Oct. diary that the motion was "carried by a weak voice, but seemingly unanimous." *(Ibid., p. 145)*

I thought it a very slim vote considering the multitude assembled.

("Thomas Broadbent Diary," p. 24)

There were some of the people that did not vote.

(Heber J. Grant, Journal, 6 Oct. 1890)

"I am not ashamed of my action on the Manifesto. I voted 'no' in the Conference."

Statement of Representative William Gibson, Deseret Evening News, 28 March 1896, p. 1.

Although official accounts of this meeting [Oct. 6, 1890] state that the congregation voted unanimously to sustain the Manifesto, that was not the case. William Gibson, later a representative in the Utah legislature, voted against it. . . . The majority of the congregation refused to vote at all when the Manifesto was presented, . . .

"LDS Church Authority and New Plural Marriages, 1890-1904," Michael Quinn, Dialogue 18:1, Spring 1985, p. 48

Note: the Comprehensive History account in which it says "mostly unanimous"

An anonymous, undated, untitled typescript in the papers of Anthony W. Ivins provides what is probably the best description of what happened: "Both the members of the ch. & the genl. authorities for the most part voted for the manifesto with indiv. reservations"

Anthony W. Ivins Collection, box 7, fd. 10, p. 9, Uhi.

Brigham H. Roberts, who, reflecting on the propriety of presenting the Manifesto in conference at all, said: "During the Conference I saw that movements were on foot to have the whole people support it, a proceeding I viewed with alarm. When the crisis came I felt heart-broken but remained silent. It seemed to me to be the awfulest moment in my life, my arm was like lead when the motion was put; I could not vote for it, and did not."

Brigham H. Roberts, as quoted from a diary entry by Roberts on 10 Feb. 1893, in Walker, "B. H. Roberts and the Woodruff Manifesto," 365.

Church Leaders Reaction to the Manifesto

- Wilford Woodruff took an additional wife
- The majority of Apostles were involved in post-Manifesto Polygamy

L. John Nuttall, Secretary to the First Presidency (and a Stake President) performed the marriage between President Woodruff and Lydia Mamreoff von Finkelstein Mountford, on board boat in the Pacific ocean, on 20 September 1897.

D. Michael Quinn, Dialogue, Spring 1985, pp. 62-65

Joseph F. Smith admitted to breaking 'unlawful cohabitation' law
The Chairman: Do you obey the law in having five wives at this time, and

having them bear to you eleven children since the manifesto of 1890?

Joseph F. Smith: Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land.

The Chairman: That is all.

Joseph F. Smith: I do not claim so, and I have said before that I prefer to stand my chances against the law.

(Reed Smoot Case 1:197)

Apostles who took other wives
or performed plural marriages after the Manifesto –

Abraham H. Cannon	m. Lillian Hamlin - 11 Jan 1896
Rudger Clawson	m. Pearl Udall – 3 Aug 1904
Matthias F. Cowley	m. Harriet Bennion – 1899 & Leonora Taylor – 16 Sep 1905 *(dis'd 28 Mar. 1911, readmitted later)*
Heber J. Grant	tried to find another wife
Anthony W. Ivins	performed up to 1904
Anthon H. Lund	performed
Francis M. Lyman	performed
Richard R. Lyman	m. name unknown – 1925 *(ex'd 12 Nov 1943)*
Marriner W. Merrill	m. Hilda Erickson – 7 Apr 1901, performed up to 1905
John H. Smith	performed
Joseph F. Smith	authorised up to 1904
Lorenzo Snow	authorised up to 1901
John W. Taylor	m. Eliza & Rhoda Welling – 29 Aug 1901 & Ellen Sandberg – 28 Jun 1909 *(ex'd 28 Mar. 1911, reinstated 1965)*
George Teasdale	m. Letita Thomas – 17 May 1900
Orson F. Whitney	tried to find another wife as late as 1909
Abraham O. Woodruff	m. Eliza Clark – Jan 1901
Brigham Young, Jr.	m. name unknown – Aug 1901
<u>other leaders</u>	
George Reynolds	performed up to 1907 *(Pres of Seventy)*
B. H. Roberts	m. Margaret Shipp – 1894 *(Pres of Seventy)*
George H. Brimhall	m. Alice Reynolds – after Manifesto *(Pres of BYU)*

(See Solemn Covenant, Prof. B. Carmon Hardy & talk by D. Michael Quinn, August 1991)

The Priesthood & Seed of Cain

Joseph's Teachings on the Seed of Cain & Priesthood

Priesthood of Cain became a curse

Cain's Priesthood proved a cursing to him because of his unrighteousness.

Joseph Smith, 1840, History of the Church 2:213.

[Joseph speaks of "the Negroes or sons of Cain", thus equating the black race and lineage of Cain together (Joseph Smith Journal, 25 January 1842; History of the Church 4:501)]

Curse upon Canaanites

He *[Noah]* cursed him *[Canaan, Ham's son]* by the Priesthood which he held, and the Lord had respect to his word, and the Priesthood which he held... and the curse remains upon the posterity of Canaan until the present day.

Joseph Smith, History of the Church 4:445-6.

[He [Joseph F. Smith] said that the Prophet Joseph is credited with saying that...Ham had married a daughter of Cain, and by him the curse was carried through the flood...after Ham's curse, his seed were entirely black. (Journal of Abraham H. Cannon, 29 March 1892, see First Presidency Meeting Minutes, 18 august 1900). As early as 1831 (19 June) Joseph had said "Negroes are descendants of Cain" (History of the Church 1:75)]

Curse of black skin follows apostasy of Priesthood

A black skin ... has ever been a curse that has followed an apostate of the holy Priesthood.

Joseph Smith, Times & Seasons 6:857.

Revelation that Negro cannot hold Priesthood

Saturday, May 31st, 1879, at the house of President Abraham O. Smoot, Provo City, Utah, Utah County, at 5 O'Clock p.m.

President John Taylor, Elders Brigham Young, Abraham O. Smoot, Zebedee Coltrin and L. John Nuttall met, and the subject of ordaining Negroes to the Priesthood was presented.

Brother Coltrin: The Spring that we went up in Zion's Camp in 1834, Brother Joseph sent Brother J. P. Green and me out to gather up

means to assist in gathering out the Saints from Jackson County, Missouri. On our return home we got in conversation about the Negro having a right to the Priesthood, and I took up the side that he had no right. Brother Green argued that he had. The subject got so warm between us that he said he would report me to Brother Joseph when we got home for preaching false doctrine, which doctrine that I advocated was that the Negro could not hold the Priesthood. "all right" said I "I hope you will." And when we got to Kirtland, we both went to Brother Joseph's office together to make our returns, and Brother Green was as good as his word and reported to Brother Joseph that I said that the Negro could not hold the Priesthood. Brother Joseph kind of dropped his head and rested it on his hand for a minute, and then said, "Brother Zebedee is right, for the Spirit of the Lord saith the Negro has no right nor cannot hold the Priesthood." He made no reference to Scripture at all, but such was his decision. I don't recollect ever having any conversation with him afterwards on this subject. But I have heard him say in public that no person having the least particle of Negro blood can hold the Priesthood.

Journal of L. John Nuttall 1:290-93.

[Joseph said that we should "never inquire at the hand of God for special revelation only in the case of there being no previous revelation to suit the case" (Teachings of the Prophet Joseph Smith, p. 22, see Doctrine and Covenants 8:10; 88:65). So we see the impropriety of seeking to repeal anything God has revealed, if we persist eventually we may get the answer we want, but it will be to our own detriment.]

In those years when I became acquainted with Joseph myself in the Far West, about the year 1838, I received from Brother Joseph substantially the same instructions. It was on my application to him, what should be done with the Negro in the South, as I was preaching to them. He said I could baptize them by consent of their masters, but not to confer the Priesthood upon them.

Abraham O. Smoot (same meeting as above).

Negro can only receive Priesthood when Abel's seed come forward

President George Q. Cannon remarked that the Prophet [Joseph] taught this doctrine: That the seed of Cain could not receive the Priesthood, nor act in any of the offices of the Priesthood until the seed of Abel should come forward and take precedence over Cain's offspring.

22 August 1895, Minutes of Meeting of General Authorities,
The Way to Perfection (1931), Joseph Fielding Smith, p. 110.

President [George Q.] Cannon remarked upon this subject, as he said, he had on a prior occasion when this subject was under consideration, that he had understood that the Prophet Joseph [Smith] had said during this lifetime, that there would be a great wrong perpetrated if the seed of Cain were allowed to have the Priesthood before Abel should have posterity to receive it, and this curse therefore was to remain upon the seed of Cain until the time should come that Abel should have posterity. He understood that that time could not come until Abel should beget spirits in the eternal worlds and those spirits obtain tabernacles;

(George Albert Smith Papers, Manuscripts Division, Marriott Library, University of Utah)

[Considering that Abel was killed by Cain before he had any children, then his seed can only come forward during the Millennium, so Joseph is saying that Negro's can't receive the Priesthood until that time.]

John Taylor learned of restrictions on Negro from Joseph

President Young held to the doctrine that no man tainted with Negro blood was eligible to have the Priesthood; that President Taylor held to the same doctrine, claiming to have been taught it by the Prophet Joseph Smith.

George Q. Cannon, Council Minutes, 22 August 1900.

Joseph F. Smith testifies to Joseph having taught doctrine

It is true that the Negro race is barred from holding the Priesthood, and this has always been the case. the Prophet Joseph Smith taught this doctrine.

Joseph F. Smith, Improvement Era 27:564 (1924).

Restrictions were Order of Church and Law of Priesthood

In this branch *[in New York State]* there is a coloured Brother, an Elder ordained by Elder William Smith while he was a member of the Church *[up to 1845]*, contrary, though to the order of the Church on the law of the Priesthood, as descendants of Ham are not entitled to that privilege.

Journal of William I. Appleby, 19 May 1847.

[The Negro mentioned was probably ordained during the last year of Joseph's life (though without his knowledge), as within a short time after his death his brother William was ordained Presiding Patriarch.]

God will take off curse Himself
If man attempts to interfere with restrictions will be condemned

I say the curse is not yet taken off the sons of Canaan, neither will it be until it is affected by as great power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those that are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good.

Joseph Smith, Messenger & Advocate 2:290;
History of the Church 2:438.

Elijah Abel had Priesthood revoked

The Prophet Joseph Smith was commanded by God to withdraw the Priesthood from Elijah Abel, and revoke the ordination. ... Although there is no official Church record as to the revocation, Elijah Abel affirmed the fact to my father, Thomas A. Shreeve, when both were living in the Salt Lake 10th Ward, during 1872-77. At the time, Brother Abel told young Thomas, who baptised Abel's grandchildren that the Prophet Joseph "came to him with tears in his eyes one day, and told him that he had been commanded by the Lord to withdraw the holy Priesthood from him."

Caleb A. Shreeve, Sr, Salt Lake Tribune, "Forum", 26 October 1970.

Brother Coltrin further said Brother Abel was ordained a Seventy ... and when the Prophet Joseph learned of his lineage he was dropped from the Quorum, and another was put in his place.

Meeting, 31 May 1879, as related by Willian E. Berrett, Mormonism and the Negro.

When Will the Seed of Cain Receive the Priesthood?

Joseph Smith

President George Q. Cannon remarked that the Prophet [Joseph] taught this doctrine: That the seed of Cain could not receive the Priesthood, nor act in any of the offices of the Priesthood until the seed of Abel should come forward and take precedence over Cain's offspring.

(22 August 1895, Minutes of Meeting of General Authorities, The Way to Perfection (1931), Joseph Fielding Smith, p. 110.)

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(Council Meeting, March 11, 1900, George Albert Smith Papers, Manuscripts Division, Marriott Library, University of Utah)

Brigham Young

Now I tell you what I know: when the mark was put upon Cain, Abel's children were in all probability young; the Lord told Cain that he should not receive the blessings of the Priesthood, nor his seed, until the last of the posterity of Abel had received the Priesthood, until the redemption of the earth. If there never was a prophet or apostle of Jesus Christ [that] spoke it before, I tell you, this people that are commonly called Negroes are the children of old Cain. I know they are; I know that they cannot bear rule in the Priesthood, for the curse on them was to remain upon them until the residue of the posterity of Michael and his wife receive the blessings the seed of Cain would have received had they not been cursed, and hold the keys of the Priesthood until the times of the restitution shall come, and the curse be wiped off from the earth and from Michael's seed. Then Cain's seed will be had in remembrance and the time come when the curse should be wiped off.

Now, then, in the Kingdom of God on the earth, a man who has the African blood in him cannot hold one jot nor tittle of Priesthood. Why? Because they are the true eternal principles the Lord Almighty has ordained, and who can help it? Men cannot, the angels cannot, and all the powers of

earth and hell cannot take it off; but thus saith the Eternal I am, what I am, I take it off at my pleasure, and not one particle of power can that posterity of Cain have until the time comes that says he will have it taken away.

... Were the children of God to mingle their seed with the seed of Cain it would not only bring the curse of being deprived of the power of the priesthood upon themselves but they entail it upon their children after them, and they cannot get rid of it.

(Brigham Young Addresses 2:77 , 5 January 1852)

Whenever the seed of Judah mingled with the seed of Cain, they lost their Priesthood and all blessings. As an ensample – let the Presidency, Twelve, Seventies, High Priests, Bishops, and all the Authorities say, now we will all go and mingle with the seed of Cain and they may have all the privileges they want. We lift our hands to heaven in support of this – that moment we lose the Priesthood and all blessings, and we would not be redeemed until Cain was.

(Brigham Young Addresses 2:81, 5 January 1852)

And if he (a Canaanite) continues faithful until Abel's race is satisfied with his blessings, then may the race of Cain receive a fullness of the priesthood. ...

The Blessings which belonged to Abel, descended to his posterity; and until the blessings of Abel's birthright are fully received, secured, and realised, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them.

(Deseret News, 3 April 1852.)

You will never see a man called to preside in the Priesthood of God on the earth who is not purely of the blood of Abraham.

(Millennial Star 16:52, Deseret News 3:75, 9 October 1853)

When all the other children of Adam have had the privilege of receiving the Priesthood, and of coming into the kingdom of God, and of being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity.

(Journal of Discourses 2:142-43, 3 December 1854)

They never can hold the Priesthood or share in it until all the other descendants of Adam have received the promises and enjoyed the blessings of the Priesthood and the keys thereof. ...

When the residue of the family of Adam come up and receive their blessings, then the curse will be removed from the seed of Cain.

(Journal of Discourses 7:290-1, 9 October 1859)

When all the rest of the children of Michael have received their blessings in the Holy Priesthood, then that curse will be removed from the seed of Cain.

(Journal of Discourses 11:272, 19 August 1856)

Priesthood Authority above the Church

Joseph Was Ordained to the Highest Priesthood in 1843

Baurak Ale [code name for Joseph] was by common consent, & unanimous voice chosen president of the quorum. & anointed & ord[ained] to the highest and holiest order of the priesthood (& companion).

Joseph Smith, Diary, 28 Sept. 1843, LDS Church Archives.

At half-past eleven, a.m., a council convened over the store, consisting of myself, my brother Hyrum, Uncle John Smith, Newel K. Whitney, George Miller, Willard Richards, John Taylor, Amasa Lyman, John M. Bernhisel, and Lucien Woodworth; and at seven in the evening we met in the front upper room of the Mansion, with William Law and William Marks. By the common consent and unanimous voice of the counsel, I was chosen president of the special council.

The president led in prayer that his days might be prolonged until his mission on the earth is accomplished, have dominion over his enemies, all their households be blessed, and all the Church and the world.

History of the Church, 6:39.

There was a higher quorum than the First Presidency or Twelve

"the President of the Church and each of our Quorum [of Twelve Apostles] are amenable to the Quorum of which you are a member."

Letter of the Twelve to William Smith, Succession in the Presidency, B.H. Roberts, p. 23.

"I want to say there is a Quorum that the Twelve belong to."

William W. Phelps, 8 August 1844.

"No one quorum has power to give eternal laws for this people, but a certain council which includes the Twelve and others."

Parley P. Pratt, Salt Lake Historical Record, 10 October 1847.

Sidney Rigdon (despite being in the First Presidency) was not considered a challenger to Brigham Young because he was not member of this higher quorum!

"He don't know all the ordinations, nor he won't till he knows something more than the written word. ... there are keys the written word never spoke of, nor never will."

Brigham Young, Trial of Sidney Rigdon, 8 September 1844.

"He has no authority, only what he receives from the Church. ... He has not got the same authority as others: there are more than thirty men who have got higher authority than he has."

Heber C. Kimball, Times and Seasons 5:663.

These men were unknown to the Church at large

"There are men here brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them."

Heber C. Kimball, Trial of Sidney Rigdon, 8 September 1844.

"Conversed with Heber C. Kimball concerning a plot that is being laid to entrap the brethren of the secret priesthood by Bro. H. and others."

William Clayton diary, 23 May 1843, George D. Smith, An Intimate Chronicle; The Journals of William Clayton, p.105.

Joseph wished to resign as Church leader to take higher calling as head of Holy Order!

"Said he would not prophesy any more; Hyrum should be the prophet; (did not tell them he was going to be a Priest now, or a King by and by;) ..."

History of the Church 5:512.

"July 23, 1843. Last Monday morning, certain men came to me and said, 'Brother Joseph, Hyrum is no Prophet - he can't lead the Church. If you resign, all things will go wrong; you must not resign; if you do, the Church will be scattered.' I felt curious and said, "Have you not learned the Priesthood after the order of Melchizedek, which includes both Prophets, Priests, and Kings?"

Teachings of the Prophet Joseph Smith, p. 318

Scriptural Reference to the Fullness
of the Gospel

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Introduction

One of the arguments frequently used against the higher principles and deeper doctrines of the Gospel is that they rely on obscure or ambiguous quotes, and even when a great deal of evidence is compiled to show that early Prophets and Apostles taught such things, then the response is that the accuracy of their sermons is questionable. There is one source that puts an end to such controversies though, and that is the holy scriptures, which are considered the standard works by which every teaching is to be judged.

The purpose of this compilation is to to show what ancient and modern revelation has to say on the so-called mysteries of the gospel, and upon subjects which have been missed out of other such topical guides. Added to the passages from these sacred canons of God's word, are quotes from Joseph Smith, who, having been responsible for restoring ancient Christianity to the earth, holds a special place in Latter-day Saint theology, and is rarely - if ever - disputed directly on matters of doctrine. Occasionally other sources, such as Church authorities or ancient apocryphal literature will be quoted, where it adds interesting insights to a subject.

It is hoped that those familiar with the fullness of the gospel will find this volume of use in personal and family study, in preparing lessons to teach the faithful Saints, and in aiding them in sharing more of the Gospel with friends who diligently seek further understanding of God's laws, ordinances, and plans.

Included in this compilation are quotes from revelations which are currently not part of the Doctrine and Covenants, but which are held in the Church archives. We have followed the chapter and verse references of the book, “Unpublished Revelations”, and use only passages which historians have confirmed as authentic.

Some may question whether revelations which are not included in the canon of scripture are either pertinent or are acceptable, seeing that they have not been publicly presented to or accepted by Church members. However, the scriptures themselves teach that the Lord's word was to be listened to from the moment it was revealed, and that disobeying it would incur God's displeasure. Indeed, if the people did reject it, they would miss out of the blessings they could have had if they'd accepted it, and couldn't escape suffering the consequences of their actions.

The Scriptures are our Standard

(See Gospel, Unchangeable & Conflicting Teachings)

For those unfamiliar with the idea that the scriptures take precedence over all other teachings, I have include the compilation below:

... they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts 17:11

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church.

Doctrine and Covenants 42:59

If any man will prove to me by one passage of holy writ, one item I believe to be false, I will renounce it and disclaim it as far as I have promulgated it.

Teachings of the Prophet Joseph Smith, p. 327

I hope you will search the scriptures to see whether these things are not also consistent with those things which the ancient prophets and apostles have written.

Teachings of the Prophet Joseph Smith, p. 29

Search the scriptures - search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependant on man for the knowledge of God; nor will there be any room for speculation.

Teachings of the Prophet Joseph Smith, p. 11-12

If any man writes to you, or preaches to you, doctrines contrary to the Bible, or Book of Mormon, or the Book of Doctrine and Covenants, set him down as an impostor.

Joseph Smith, Times and Seasons 5:490

The Old and New Testaments, the Book of Mormon, and the book of Doctrine and Covenants... are like a lighthouse in the ocean or a fingerpost which points out the road we should travel.... They are of God; they are invaluable and necessary; by them we can establish the doctrine of Christ

Brigham Young, Journal of Discourses 8:129

I have generally taken the liberty of applying the word of God to principles of religion whether taught by the Methodists, Church of England, Roman Catholics, or any others; and when Mormonism was presented to me, my first inquiry was, "Is it scriptural? Is it reasonable and philosophical?" This is the principle I would act upon today. No matter how popular the theories or dogmas preached might be, I would not accept them unless they were strictly in accordance with the scriptures, reason, and common sense.

Prove all things, hold fast that which is good, and reject that which is evil, no matter what guise it may come in. I think if we, as Mormons, hold principles that cannot be sustained by the scriptures and by good sound reason and philosophy, the quicker we part with them the better, no matter who believes in them or who does not.

John Taylor, Gospel Kingdom, p. 236

When this gospel or order of things which we have received was presented to us, we carefully compared it with the Gospel recorded in the Scriptures, and found it alike precisely in every particular, as regarded its forms, ordinances and the authority to administer them, its promise of the Holy Ghost and of the signs that should follow, together with a promise of a knowledge of its divinity.

Lorenzo Snow, Journal of Discourses 13:288

It makes no difference what is written or what anyone has said, if what has been said is in conflict with what the Lord has revealed, we can set it aside. My words, and the teachings of any other member of the Church, high or low, if they do not square with the revelations, we need not accept them. Let us have this matter clear. We have accepted the four standard works as the measuring yardsticks, or balances, by which we measure every man's doctrine.

Joseph Fielding Smith, Jr., Doctrines of Salvation 3:203

If anyone, regardless of his position in the Church, were to advance a doctrine that is not substantiated by the standard works ... you may know that his statement is merely private opinion. ... And if we hear someone teaching something that is contrary to what is in the scriptures, each of us may know whether the things spoken are false - it is as simple as that.

Harold B. Lee, Ensign 1972, p. 3

The books, writings, explanations, expositions, views, and theories of even the wisest and greatest men, either in or out of the Church, do not rank with the standard works. Even the writings, teachings, and opinions of the prophets of God are acceptable only to the extent they are in harmony with what God has revealed and what is recorded in the standard works.

Bruce R. McConkie, Mormon Doctrine, p. 765.

OUR UNCHANGEABLE DEITY

One of the most important things we may learn about our religion is that God is unchangeable, the same yesterday, today and forever. By this we may know that the principles of salvation will always remain the same, and that we need not be disturbed by "new ideas" or "modern innovations" in the Gospel which may come our way.

The Gospel can not possibly be changed. The heaven we hope to achieve is eternal and unchangeable. Therefore to bring the same human nature to the same goal, regardless of the time in which a person lives, requires the same steps and procedures. For that reason the saving principles must ever be the same. They can never change. ...

To say that the Gospel may be changed is to say that either God has changed, or that human nature is no longer human nature. It is obvious therefore that no one can change the Gospel, and that if they attempt to do so, they only set up a man-made system which is not the Gospel, but is merely a reflection of their own views. And since only God can save, only His Gospel can save, and if we substitute "any other gospel" there is no salvation in it.

Knowing as we do that man-made religion has no power to save, and realizing that we all have souls which require salvation, we should selfishly, and in our own best interests, make certain that we accept the right religion, God's religion, and not try to work our way into His kingdom by some man-made theory.

Are the doctrines and rituals of the Church in harmony with the Bible, or are they creations of men who - though well meaning - have gone off on a tangent? If the principles by which any of us attempt to save ourselves are contrary to the Bible, we may know they are man's teachings, not God's, for the Lord and His Gospel remain the same - always.

LDS Church News, June 5, 1965, p. 16.

As well as scriptural references, Joseph Smith's teachings are referred by the publication they appeared in: TPJS (Teachings of the Prophet Joseph Smith), and Words (of Joseph Smith). Other sources and General Authorities are referred to by their initials or last names: JSmith, etc.

A Scriptural Guide to the Fullness of the Gospel

Adam, Importance of

It is Essential to Know the Character of God

John 17:3 And this is life eternal, that they might know thee the only true God ...

TPJS 345 It is the first principle of the Gospel to know for a certainty the Character of God ...

Adam was special

Ecclus 49:16 ... so was Adam above every living thing in the creation. *(Apocrypha, see 2 Esdras 6:54)*

D&C 107:43 Because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age. (If Seth was perfect, and was like Adam in all things, then Adam must have been perfect too.)

Adam is Michael / Ancient of Days

D&C 27:11 And also with Michael, or Adam, the father of all, the prince of all, the ancient of days;

D&C 107:53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

v54 And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

Adam and Eve are Our First Parents / Adam is the Our First Patriarch

2 Ne 9:9 ... yea, to that being who beguiled our first parents, ...

Abr 1:26 ... in the days of the first patriarchal reign, even in the reign of Adam, ...

Adam-God Comparisons

Michael's last battle is called the battle of the great God

D&C 88:112 And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.

v113 And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies.

v114 And then cometh the battle of the great God; and the devil and

his armies shall be cast away into their own place, that they shall not have power over the saints any more at all.

Michael is Almighty God

D&C 29:26 But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth – yea, even all. *(see 45:45 & Matt 24:31)*	1 Thes 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: *(see D&C 43:18)*

See TPJS 198,373 / Words 107,380

Who said it? Adam or God?

Gen 2:23 And ADAM said, ... v24 Therefore shall a man leave his father and his mother ... *(also Moses3:23-24, Abr 5:17-18)*	Matt 19:4 ... HE which made them at the beginning ... said, v5 For this cause shall a man leave father and mother ...

Who rebuked Satan?

Jude 9 Yet MICHAEL the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.	Zech 3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [is] not this a brand plucked out of the fire?

Eve is the "Mother of All Living"
& God / Adam is the "Father of All Living"

Gen 3:20 And Adam called his wife's name Eve; because she was the mother of all living. *(Note: this is before she had any children on earth)*	LoF 3:6 ... faith in him, the father of all living. (JS, Lectures on Faith, part of D&C until 1921) TPJS 157 Adam ... was the father of all living.

We (mankind) are named after our God ... Adam

Moses 6:9 In the image of his own body, male and female, created he them, and called **their name Adam** ...	Eph 3:14 For this cause I bow my knees unto the Father ... v15 Of whom the whole family in heaven and earth is named,

Ancient of Days is Almighty God

Ancient of Days		Almighty God
Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire.	On Throne	Rev 4:2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and [one] sat on the throne.
Dan 7:10 A fiery stream issued and came forth from before him:	Appearance of Fire	Rev 4:5 And out of the throne proceeded lightnings and thunderings and voices: and [there were] seven lamps of fire burning before the throne, which are the seven Spirits of God.
Dan 7:10b thousand thousands ministered unto him, and ten thousand times ten thousand stood before him:	Thousands Ministering	Rev 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;
Dan 7:10c the judgment was set, and the books were opened.	Books of Judgement	Rev 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
Dan 7:13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.	Son of Man (Jesus) Visits	Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, ...
Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.	Rewarded	Rev 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

"... and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." *(Revelation 4:8, see v. 11)*

The Judge is the Ancient of days himself, God the Father, the glory of whose presence is here described. He is called the Ancient of days, because

he is God from everlasting to everlasting. *(Matthew Henry Bible Commentary, 1706)*

Ancient of Days - an expression applied to Jehovah three times in the vision of (Daniel 7:9,13,22) in the sense of eternal. In contrast with all earthly kings, his days are past reckoning. *(Matthew Easton's (1823-1894) Bible Dictionary)*

God the king, and judge of all, called the Ancient of days, because of his eternal deity. *(John Wesley's Explanatory Notes on the Whole Bible, 1754-65)*

Ancient of days - "The everlasting Father" *(Isaiah 9:6)*. HE is the Judge here, as the Son does not judge in His own cause. *(Commentary Critical and Explanatory on the Whole Bible, 1871)*

Adam is Creator

Abr 3:23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

v24 And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; ...

v27 And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

(God sends "one ... like unto God" to organise the earth, and "one ... like unto the Son of Man" to redeem us.)

Michael means "who is like God" ("like unto God") - *see Hebrew Lexicon*

JST Matt 23:6 And call no one your creator upon the earth, or your heavenly Father; for one is your creator and heavenly Father, even He who is in heaven.

TPJS 190 Everlasting covenant was made between three personages before the organisation of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the Second, the Redeemer; and God the Third, the witness or testator.

Jesus is Son of Adam / Man

"Adam" is Hebrew for "man" - *see Hebrew Lexicon*

Jesus is called "the Son of Man" 84 times in the New Testament

1 Cor 15:45 And so it is written, the first man Adam was made a living

soul; the last Adam was made a quickening spirit. (see Rom 5:14)
Words 361 God: a man like one of us, even like Adam. (Samuel W. Richards record, 7 April 1844)
Luke 3:38 which was the son of Adam, which was the son of God. (see Moses 6:22)

Luke 22:47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. v48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?	JST Gen 7:42 Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name also. Wherefore, I can stretch forth my hands and hold all the creations which I have made, and my eye can pierce them also.

Adam-God, Verses Used Against

	However see -
Gen 2:7 ...the Lord God formed man of the dust of the ground.	Eccl 3:20 ...all are of the dust, and all turn to dust again. (see Mosiah 2:25)
Gen 5:5 ...and he died.	Deut 34:5 So Moses the servant of the Lord died. Alma 45:19 The Lord took Moses unto himself.

Creation of Man Figurative

Job 10:9 … thou hast made me as the clay; … [10] … poured me out as milk, and curdled me like cheese. [11] … clothed me with skin and flesh, … fenced me with bones and sinews.
Ps 139:15 … I was made in secret, and curiously wrought in the lowest part of the earth.
Eccl 3:20 … all are of the dust, and all turn to dust again.
Isa 51:1 ... look unto the rock [whence] ye are hewn, and to the hole of the pit [whence] ye are digged.

All Creatures are Created Through Natural Means (Procreation)

Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

v24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. (see v12, 21, 25; see Luke 6:44)
Matt 7:16 Do men gather grapes of thorns, or figs of thistles?
JST 1 Cor 15:37 And that which thou sowest, thou sowest not that body

which shall be, but grain, it may be of wheat, or some other;

v38 but God giveth it a body as it hath pleased him, and to every seed his own body.

v39 All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

Abr 4:12 And the Gods organized the earth to bring forth grass from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; (see v21, 24-25)

TPJS 198 ... for it is a decree of the Lord that every tree, plant, and herb bearing seed should bring forth of its kind, and cannot come forth after any other law or principle.

TPJS 373 Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way.

Adam Sinned?

1 Tim 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

Words 63 Adam did not commit sin in eating the fruits ... (McIntyre minute book, 9 February 1841)

Adam - Just An Angel?

Gen 31:11 And the angel of God spake unto me in a dream, saying, ...

v13 I am the God of Bethel ...

D&C 129:1 There are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones -

OP "Adam is called an Archangel, yet he is a God." (Orson Pratt, JD 13:187)

Jesus is Holy One of Israel and Presides Over Adam?

God the Father is also called the "Holy One of Israel"!

2 Ne 9:26 ... that God who gave them breath, which is the Holy One of Israel.

"the Holy One of Israel" is used 31 times in the Old Testament (primarily by Isaiah) to refer to Jehovah *(see section on Jehovah = God the Father) The Israelites in the ancient Americas also used the title to refer to Jesus (see 2 Ne 25:29;30:2, Omni 1:26)*

Adoption, Law of

The practice of sealing men to men in a line of Priesthood

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (see v.14,16-23)

Rom 9:3 For I could wish that myself were accursed from Christ for my

brethren, my kinsmen according to the flesh:

v4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God , and the promises;

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons. (see v.6-7)

Eph 1:5 Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

TPJS 328 It is one thing to see the kingdom of God and another thing to enter into it. We must have a change of heart to see the kingdom of God, and subscribe [to] the articles of adoption to enter therein. (15 October 1843)

UR 66:12 "The brethren have a great anxiety to understand the law of adoption or sealing principles; and if you have a word of counsel for me I should be glad to receive it." *(Brigham Young to Joseph Smith)*

v18 *(Joseph's reply:)* "Be sure to tell the people to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in heaven before they came into the world.

v19 Our Father in heaven organized the human family, but they are all disorganized and in great confusion."

v20 This I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity. (see UR 67:15,18-19)

Note: this practice largely ended within the Church in April 1984, although President Woodruff recommended that where a man's ancestor had been unrighteous you could bypass him, and that the last male ancestor they can find should be adopted to Joseph Smith. (Collected Discourses 4:73)

Another people

Such a group will arise from within the Church

Ether 11:21 And that the Lord God would send or bring forth another people to possess the land, by his power, after the manner by which he brought their fathers. (see 20-22 & 13:21)

Isa 56:8 The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him.

D&C 100:16 For I will raise up unto myself a pure people, that will serve me in righteousness;

TPJS 18 His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people ...

JSmith "... Joseph said: if we could not receive the Gospel which is an everlasting Gospel; if we could not receive the dictum of a Priesthood that administers in time and eternity; if we could not receive a principle that would save us in the eternal world, and our wives and children with us, we were not fit to hold this kingdom, and could not hold it, for it would be taken from us and given to others." (John Taylor, JD 11:221-222, 7 April 1866)

Not to entirely replace the Church / Kingdom of God

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand forever.

D&C 138:44 Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people.

Apostles, Outside Quorum of Twelve

(See Keys of the Priesthood)

D&C 20:2 Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; v3 And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand;

D&C 21:1 Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

v10 Wherefore it behooveth me that he should be ordained by you, Oliver Cowdery mine apostle;

v12 And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Examples of men ordained Apostles outside the Quorum of Twelve:

Apostle	*Reference*	*Apostle*	*Reference*
Paul	Rom. 1:1	Daniel H. Wells	1857[fp / cq]
Barnabus	Acts 4:36	*Joseph A. Young	1864
*Oliver Cowdery	1829, D&C 18:9	*Brigham Young	1864[q12 / fp]

/ *David Whitmer		Jr.	
*Martin Harris	JD 6:29, 320	*John W. Young	1864[cq]
Hyrum Smith	1841, D&C 124[fp]	*Joseph F. Smith	1866[fp / q12]
Jedediah M. Grant	1854[fp]	John R. Winder	1901[fp]

** Asterix indicates that ordinations were secret at the time*
Q12 – Joined Quorum of 12 / FP – First Presidency / CQ – Quorum counsellor

Babylon, Latter-day

(See Gathering, Segregation, World)

Saints should spiritually and physically leave the wickedness of the world

Rev 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
Rev 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. (v.3 accurately describes the world today)
Rev 18:21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.
D&C 1:16 They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.
D&C 64:24 For after today cometh the burning – this is speaking after the manner of the Lord -for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.
D&C 133:5 Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.

v7 Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations,

v14 Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.
UR 79:29 I will spare none who remain in Babylon, but I will burn them up, saith the Lord of hosts. (WWoodruff Rev, 26 Jan 1880)

Brigham Young

D&C 124:127 I give unto you my servant Brigham Young to be a president over the Twelve traveling council;
D&C 126:1 Dear and well-beloved brother, Brigham Young, verily thus saith the Lord unto you: My servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me.
v2 I have seen your labor and toil in journeyings for my name.
TPJS 307 Of the Twelve Apostles chosen in Kirtland, ... there have been but two but what have lifted their heel against me - namely Brigham Young and Heber C. Kimball. (HC 5:412)

Canaanites - see Miscegenation, Priesthood Restrictions, and Segregation

Church of Firstborn

(See Holy Order, Kings & Priests, and Priesthood – Fullness of)
A higher organization than the Church of Jesus Christ,
who "have the privilege of receiving the mysteries"
& "have the heavens opened unto them"

JST Gen 9:23 And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch.
Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
D&C 76:54 They are they who are the church of the Firstborn.
D&C 76:67 These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.
D&C 76:71 And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.
D&C 76:94 They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace;
D&C 76:102 Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud.
D&C 77:11 Q. What are we to understand by sealing the one hundred and

forty-four thousand, out of all the tribes of Israel - twelve thousand out of every tribe?

A. We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.

D&C 78:21 For ye are the church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion.

D&C 107:19 To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

TPJS 64 Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn? (see p. 151)

TPJS 237 I spent the day in the upper part of the store, that is in my private office ... instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessing which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days.

Christ brings men into the Church of the Firstborn

D&C 88:5 Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son – (see Col. 1:18)

D&C 93:22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

Who is the Firstborn?

Abr 1:3 ... the Firstborn, or the first man, who is Adam, or first father.

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

D&C 88:5 Which glory is that of the church of the Firstborn, even of God, the holiest of all, ...

HCKimball "Let me explain what the Church of the Firstborn is. It is the first church that was ever raised upon this earth; that is, the first born church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt." (JD 5:129)

Church & Priesthood

(see Holy Order, Church of Firstborn, Keys, Another People)
An example of how the Church and Priesthood have sometimes acted separately and independently

Mosiah - Priesthood President
Mosiah 25:19 And it came to pass that king Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church.
Mosiah 26:8 Now king Mosiah had given Alma the authority over the church.

Alma - Church President
Mosiah 26:7 And it came to pass that they were brought before the priests, and delivered up unto the priests by the teachers; and the priests brought them before Alma, who was the high priest.
v17 ... thou hast established a church amongst this people; ...
Mosiah 29:47 And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.
3 Nephi 5:12 And behold, I am called Mormon, being called after the land of Mormon, the land in which Alma did establish the church among the people, yea, the first church which was established among them after their transgression.

President of Priesthood bestows gifts of God on Head of Church
(therefore they are not necessarily the same office or person)
D&C 107:91 And again the duty of the President of the office of the High Priesthood is to preside over the whole Church and be like unto Moses
v92 Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church. (See D&C v 22 – who appoints the First Presidency, wouldn't they have to be of higher authority?)

Other Examples
JSmith "... would not prophesy any more, and proposed Hyrum to hold the office of prophet to the Church, as it was by birthright. ... I am going to a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God." (HC 5:510, see TPJS 318)
Note: "The patriarchal office is the highest office in the church, and Father Smith conferred this office on Hyrum Smith, on his deathbed." (Minutes of a Meeting, May 27, 1843, see D&C 124:94-95)
BYoung "It is said the Priesthood was taken from the Church, but it is not so; the Church went from the Priesthood, and continued to travel in the wilderness, ..." (JD 12:69, see JST Exo 34:1 & HC 7:235)

JRClarke "The Priesthood is essential to the Church, but the Church is not essential to the Priesthood." (Imp. Era 39:134, March 1936)
Abraham and Melchizedek, Moses and Aaron, Joshua and Eleazar, Elijah and Elisha, Jesus and John the Baptist may be examples of contemporaries presiding over the Church and Priesthood separately.

Misc

TPJS 110 I had now completed [March 1836] the organization of the Church. (Note: this was before higher keys were given – see D&C 110)
BYoung "it was necessary to keep a full organization of the Church through all time ... [including the] Patriarch over the whole Church, so that the devil can take no advantage of us." (Woodruff Journal 3:300)

However ... Remember
D&C 84:17 Which Priesthood continueth in the Church of God in all generations, ...

Conferral of the Priesthood

Precedes ordinations to offices

D&C 13:1 Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.
D&C 97:14 That they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.
D&C 107:13 The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.
D&C 121:37 That they may be conferred upon us, it is true; but when we undertake to cover our sins; or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.
Between 1921 and 1957 men were ordained to Priesthood offices without the Priesthood ever actually being conferred upon them.

Conflicting Teachings

(See Gospel, Unchangable)
If a Prophet contradicts one of his predecessor, whose teachings take precedence?

Isa 8:20 To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them.
1 Cor 14:32 And the spirits of the prophets are subject to the prophets.
Deut 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it,
Gal 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
v8 But though we, or an angel from heaven, preach any other

gospel unto you than that which we have preached unto you, let him be accursed.
Rom 16:17 Mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them.
Jude 3 ... ye should earnestly contend for the faith which was once delivered unto the Saints.
Mosiah 18:19 And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.
D&C 52:9 ... saying none other things than that which the prophets and apostles have written ... (see v. 36)
TPJS 368 ... if any man preach any other gospel than that which I have preached he shall be cursed. (Words 368, 12 May 1844)
TPJS 214 How, it may be asked, was this known to be a bad angel? by his contradicting a former revelation.
JRClark "The gospel in its simplicity, is to be found in the revelations, the teachings of the prophet and the early leaders of the Church. We shall make no mistake if we follow them." (Immortality & Eternal Life, p. 156)
*However, S. Dilworth Young seemed to disagree; "*Modern revelation is what Joseph Smith said, unless Spencer W. Kimball says otherwise"*, he said. (BYU fireside, 5 May 1974)*
See Jeremiah 35 (& L. Snow, JD 23:192) for an example of people disobeying a prophet to keep a covenant, and being blessed by God because of it.

Consecration, Law of

The Saints are to work for each other, receiving according to their needs, in this practical and spiritual law

Has existed throughout time (whenever Gospel lived)
Acts 2:44 And all that believed were together, and had all things common;
v. 45 And sold their possessions and goods, and parted them to all [men], as every man had need.
Acts 4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
v. 35 And laid [them] down at the apostles' feet: and distribution was made unto every man according as he had need. (v. 37)
3 Ne 26:19 ... they had all things common among them, every man dealing justly, one with another.
4 Ne 1:3 And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers

of the heavenly gift. (see v. 15-18)
Moses 7:18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them.

Law will not cease

D&C 78:4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

v11 Wherefore, a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.
D&C 82:20 This order have I appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not.

None are exempt from the law

D&C 70:10 And behold, none are exempt from this law who belong to the church of the living God;

Zion cannot be built up without living this law

D&C 105:5 And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. (see v.3)
UR 74:2 Call ye, call ye, upon the inhabitants of Zion, to organise themselves in the order of Enoch, in the new and everlasting covenant, according to the order of heaven, for the furtherance of my kingdom upon the earth, for the perfection of the Saints, for the salvation of the living and the dead. (BYoung, JD 17:154)
BYoung "the Lord Almighty has not the least objection in the world to our entering into the Order of Enoch. I will stand between the people and all harm in this. He has not the least objection to any man, every man, all mankind on the face of the earth ... enter[ing] into covenant with each other by a firm agreement that we will live as a family, that we will put our property into the hands of a committee of trustees, who shall dictate the affairs of this society. If any man can bring up anything to prove to the contrary I am willing to hear it. But no man can do it." (JD 16:8-9)

Essential for exaltation

D&C 72:4 He who is faithful and wise in time is accounted worthy to inherit the mansions prepared for him of my Father.
D&C 78:6 For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;

Will be cursed for not living

D&C 104:4 Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through covetousness, and with feigned words, I have cursed them with a very sore and grievous curse.

v5 For I, the Lord, have decreed in my heart, that inasmuch as any

man belonging to the order shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will;

Philosophy of the Law of Consecration:

Everything belongs to God

Ps 24:1 The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

Rom 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (see Col. 1:16-17)

Lev 25:23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. (see John 1:3)

D&C 104:55 Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken;

Even we are His

Jer 10:23 O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Rom 14:7 For none of us liveth to himself, and no man dieth to himself.

v. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

1 Cor 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.

We owe everything to God

Luke 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 Cor 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

We are accountable for what we do with what we have

Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; ...

Rom 2:6 Who will render to every man according to his deeds:

2 Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

D&C 70:4 And an account of this stewardship will I require of them in the

day of judgment." (see Alma 12:14)
Luke 12:48 For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Our labors should go towards building up God's kingdom

Luke 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
1 Cor 10:24 Let no man seek his wealth, but every man another's *wealth*. (JST = "*good*")
2 Ne 26:31 But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.
D&C 24:7 For thou shalt devote all thy service in Zion; and in this thou shalt have strength.
D&C 105:5 And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

The need for honest labor – see D&C 38:40, 42:42, 56:17

In giving to others we are giving to God

Prov 19:17 He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.
Mal 3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.
Matt 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

v. 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

v. 39 Or when saw we thee sick, or in prison, and came unto thee?

v. 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (see v. 34-36)
Mosiah 2:17 And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God. (see v. 18)
D&C 42:30 And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken.

v. 31 And inasmuch as ye impart of your substance unto the poor, ye will do it unto me;

We should give honestly and generously – Acts 20:35, 2 Cor 8:14, Mosiah 4:21,26, D&C 88:123.

We should be united with others

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom

thou hast given me, that they may be one, as we are.
Rom 12:5 So we, being many, are one body in Christ, and every one members one of another.
Gal 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
2 Ne 1:21 be determined in one mind and in one heart, united in all things, that ye may not come down into captivity;" (see Mosiah 18:21)
D&C 38:24 And let every man esteem his brother as himself, and practice virtue and holiness before me.

v. 27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine. (see 51:9)
Moses 7:18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

Purpose of the Law of Consecration:

<u>To care for the poor</u>
D&C 42:31 And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the Bishop of my Church and his counsellors, two of the Elders or High Priests ...
TPJS 127 When we consecrate our property to the Lord it is to administer to the wants of the poor and needy, for this is the law of God; it is not for the benefit of the rich, those who have no need. (see rest of para.)
JSmith "Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted ..." (Times and Seasons 3:732)

<u>To be equal (equivalent) in earthly things</u> (see Wealth)
2 Cor 8:14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality.
Mosiah 18:27 … the people of the church should impart of their substance, every one according to that which he had; …

v28 … of their own free will and good desires towards God ...

v29 … imparting to one another both temporally and spiritually according to their needs and their wants.
D&C 49:20 But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.
D&C 70:14 ... in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.
D&C 78:5 That you may be equal in the bonds of heavenly things, yea, and

earthly things also, for the obtaining of heavenly things.
D&C 104:16 behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.
UR 13:7 For it is the will of the Lord that the Church be made equal in all things. (Rev to J. Smith 1832)
UR 31:16 Wherefore they [the Twelve] have sinned a grevious sin, inasmuch as they have made themselves unequal. (Rev to J. Smith 1835)

To meet the needs of all the Saints

Eccl 5:9 Moreover the profit of the earth is for all: ...
D&C 51:3 Wherefore, let my servant ... appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs.
D&C 82:17 And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just -

To purchase lands, build places of worship

D&C 42:35 And for the purpose of purchasing lands for the public benefit of the Church, and building houses of worship ...

To help overcome pride (inc. making own simple clothes)

D&C 42:40 And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands.

To help avoid idleness

2 Thess 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.
D&C 42:42 Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

To help the Saints develop talents & charity

D&C 82:18 And all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole Church -

v19 Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

To help the Saints be one

D&C 51:9 And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

To help the Church be independent from the world

D&C 78:14 That through my providence ... that the Church may stand independent above all other creatures beneath the celestial world.

How Consecration Works:

All possessions are consecrated

D&C 42:30 And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken.

A stewardship is received back

The stewardship is decided with the Bishop

D&C 42:32 And it shall come to pass, that after they are laid before the Bishop of my Church, and after that he has received these testimonies concerning the consecration of the properties of my Church, that they cannot be taken from the Church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much is sufficient from himself and his family. (see D&C 51:3)

Individuals are accountable as to how they manage their stewardship

D&C 51:4 And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure his portion, that he shall hold it, even this right and this inheritance in the Church, until he transgresses and is not accounted worthy by the voice of the Church ...

D&C 72:3 And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and eternity. (see v. 4 – essential to exaltation)

D&C 104:11 It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship;

v12 That every man may give an account unto me of the stewardship which appointed unto him.

v13 For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures.

Any surplus is given to the Bishop's storehouse

D&C 42:33 And again, if there shall be properties in the hands of the Church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the Bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

D&C 51:13 And again, let the Bishop appoint a storehouse unto this Church; and let all things both in money and in meat, which are more than needful for the wants of this people, be kept in the hands of the Bishop. (Note: Bishop is supported from this, see v.14)

D&C 78:3 For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people ...
D&C 83:6 and the storehouse shall be kept by the consecrations of the Church; and widows and orphans shall be provided for, as also the poor. Amen.

Any additional needs are met from the storehouse

D&C 42:34 Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council;

Defending the Faith

(See The Scriptures Are Our Standard & Conflicting Teachings)

Matt 4:1 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

v4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
Matt 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,
Acts 18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. (See also D&C 68:1)
Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
Philip 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace.
Col 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.
Titus 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
1 Pet 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:
Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
D&C 88:81 Behold, I sent you out to testify and warn the people, and it

becometh every man who hath been warned to warn his neighbor.
Brigham "Every Elder should become a profound theologian - should understand this branch better than all the world." (JD Vol.6, Pg.317, April 7, 1852)

However (see Mysteries, Most People Not Ready For) -
JST Matt 7:10 And the mysteries of the kingdom ye shall keep within yourselves ... (v. 9)
Matt 13:13 Therefore speak I to them in parables; because they seeing see not; and hearing hear not, neither do they understand. (see v10-11,15)
Mosiah 18:20 Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.
Mormon 1:16 And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them; for behold they had wilfully rebelled against their God;

v17 But I did remain among them, but I was forbidden to preach unto them, because of the hardness of their hearts; ...
D&C 11:9 Say nothing but repentance unto this generation.
Moses 7:12 ... Enoch continued to call upon all the people, save it were the people of Canaan to repent.

Education, Home & Faith-based vs. Secular

(See Mysteries)

<u>Responsibility of parents to ensure children are taught properly</u>
Deut 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, ...
Prov 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
Prov 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.
1 Ne 1:1 I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.
Alma 37:35 O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.
Alma 56:47 Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt,

God would deliver them.

v48 And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it.

Moses 6:6 And by them their children were taught to read and write, having a language which was pure and undefiled.

D&C 42:14 ... if ye receive not the Spirit ye shall not teach.

D&C 68:25 And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

v28 And they shall also teach their children to pray, and to walk uprightly before the Lord.

D&C 88:77 And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. (see v. 78)

D&C 93:40 But I have commanded you to bring up your children in light and truth. (see v. 42-43)

JSmith "Joseph Smith spoke very strongly against the Saints sending their children to Gentiles schools. The Lord would hold the parents responsible for it." (Woodruff Journal 8:23)

BYoung "It is the will of the Lord our God that we teach our children the way of righteousness from the Holy Scriptures and there is no better method than for mothers to teach them at home, and in the Sunday Schools. (23 May 1852, Manuscript Addresses 2:113)

JTaylor "We do not want men or women to teach the children of Latter-day Saints who are not Latter-day Saints themselves." JD 20:179

<u>Dubious value of worldly learning</u>

JST Ps 14:4 All they have for their teachers are workers of iniquity, and there is no knowledge in them.

Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

2 Ne 9:28 O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

v29 But to be learned is good if they hearken unto the counsels of God.

v42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches - yea, they are they whom he despiseth; and save they shall cast these things away, and consider

themselves fools before God, and come down in the depths of humility, he will not open unto them.
2 Ne 32:7 ... I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.
Mosiah 23:14 And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.
Alma 10:15 Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession.
D&C 55:4 And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me.
Note: the Lord called Saints to select and write books for children's education (see D&C 55:4)

Should never cease to study and learn

Prov 1:5 A wise [man] will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
Prov 13:16 Every prudent [man] dealeth with knowledge: but a fool layeth open [his] folly.
Prov 10:14 Wise [men] lay up knowledge: but the mouth of the foolish [is] near destruction.
Prov 15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
D&C 88:118 And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.
D&C 90:15 And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people.
D&C 93:53 And, verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

Knowledge is exalting

John 8:32 And ye shall know the truth, and the truth shall make you free.
D&C 130:18 Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

v19 And if a person gains more knowledge and intelligence in this life through his dilligence and obedience than another, he will have so much the advantage in the world to come.

D&C 131:6 It is impossible for a man to be saved in ignorance.
TPJS 217 A man is saved no faster than he gains knowledge, ...
TPJS 357 Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge.

Excommunication, Wrongful

Man's judgments are imperfect
Mosiah 29:12 Now it is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just.
BYoung, JD 3:225 "Does our High Council ['know their right hand from their left']? No, for they will let men throw dust in their eyes, until you cannot find the hundredth millionth part of an ounce of common sense in them.

You may go to the Bishop's courts, and what are they? A set of old grannies. They cannot judge a case pending between two old women, to say nothing of a case between a man and a man."

Men should not be judged for their personal beliefs
AoF 11 We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
JSmith, HC 5:340 "I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists have creeds which a man must believe or be asked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammeled. It does not prove that a man is not a good man because he errs in doctrine."

A court must be called – with a chance
for the accused to defend themselves
John 7:51 Doth our law judge any man, before it hear him, and know what he doeth?
D&C 102:2 The high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church or the bishop's council to the satisfaction of the parties.

v18 In all cases the accuser and the accused shall have a privilege of speaking for themselves before the council, after the evidences are heard and the councilors who are appointed to speak on the case have finished their remarks.

There should be witnesses against the accused
Deut 19:15 One witness shall not rise up against a man for any iniquity, or

for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
JSmith, HC 4:154 "the Council should try no case without both parties being present, or having had an opportunity to be present; neither should they hear one person's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the councilors be not prejudiced for or against any one whose case they may possibly have to act upon." (July 11, 1840)

Half of the High Council should argue in favor of the accused
D&C 102:15 The accused, in all cases, has a right to one-half of the council, to prevent insult or injustice.

v16 And the councilors appointed to speak before the council are to present the case, after the evidence is examined, in its true light before the council; and every man is to speak according to equity and justice.

Every effort must be made to act with fairness
and the welfare of the accused should be considered
D&C 107:30 The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity;
D&C 121:41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

v42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile —

v43 Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;
FMLyman "Those who are entrusted with power to excommunicate must act in truth and righteousness in their official duties. They are not authorized to cut off any live limb, or any inactive particle of the body which may be warmed, or quickened or encouraged into life. Sin and transgression, or positive discord with the system, must exist before excommunication is justifiable." (Millennial Star, 40:263)

Sometimes personal prejudices sway those who judge
D&C 121:36 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

v37 That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw

themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

v39 We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.
BYoung "How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the 'Iron Bedstead principle' - 'if you are too long, you must be cut off; if too short, you must be stretched.' Now this is the height of folly." (JD 1:6)
BYoung, JD 10:42 "Some, with trifling consideration, can so prejudice the mind of a High Councilor, a High Priest, a Bishop, or an Apostle, that he will lean to the individual instead of truth."
FMLyman "the reason why they were cut was because they did not come up to the particular standard of perfection of those who dealt with them, or they did not come up to their feelings." (Mill. Star 24:99)

Early Saints were excommunicated for following Jesus

John 16:2 These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues.
John 9:22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.
John 9:22 (Moffatt trans.) His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed him to be Christ should be excommunicated.

Wrongful excommunication can occur

See "Men should not be judged for their personal beliefs"

FMLyman "Persons sometimes say that they have enjoyed the spirit of the work as much since they were cut off as while they were in the Church. Have they enjoyed the Spirit? Yes. Why? Simply because they were wrongfully cut off." (Mill. Star 24:100)
FMLyman "woe unto them who cut men and women off the Church for private pique, or to exercise undue dominion, or for any reason not prompted by Truth and Righteousness" (Millennial Star, 40:263)

Wrongful excommunications were prophesied

JSmith "You will live to see men arise in power in the Church who will seek to put down your friends and the friends of our Lord and Savior, Jesus Christ. Many will be hoisted because of their money and the worldly learning which they seem to be in possession of; and many who are the true followers of our Lord and Savior will be cast down because of their

poverty." (Mosiah Hancock Journal, p. 19)
JTaylor "Some of you will be handled and ostracized and cast out from the Church by your brethren because of your faithfulness and integrity this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Lorin C. Woolley account (of September 1886), 1929)

Public excommunication is sometimes
just "for show" / can be ineffective

JSmith "if they raise trouble about [your second wife] and bring you before me I will give you an awful scourging and probably cut you off from the church and then I will baptize you and set you ahead as good as ever." (William Clayton Diary, 19 Oct 1843)
WWoodruff ... and apostles vote to allow Idaho LDS to be excommunicated in order to vote. (12 Oct 1888, Mormon Hierarchy: Extensions of Power)

There is a right to appeal to the Priesthood Presidency
or General Assembly

D&C 102:27 Should the parties or either of them be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the First Presidency of the Church, and have a re-hearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.
D&C 107:32 And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church; otherwise there can be no appeal from their decision.

Excommunication does not necessarily take away Priesthood

JTaylor "You cannot take any man's priesthood away without transgression." (Times & Seasons 6:922)
JFSmith "No endowments or blessings in the House of the Lord, no patriarchal blessings, no ordination to the Priesthood, can be taken away, once given. To prevent a person for cause from exercising the rights and privileges of acting in the offices of the Priesthood, may be and has been done, and the person so silenced still remain a member of the Church, but this does not take away from him any Priesthood that he held. (Imp. Era 11:466)

Excommunicants should not be prevented
from attending Sacrament meetings

2 Ne 26:26 Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, nay.
Alma 6:5 Now I would that ye should understand that the word of God was liberal to all, that none were deprived of the privilege of assembling

themselves together to hear the word of God.
3 Ne 18:22 And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not; (see v23,30-33)
D&C 46:3 Nevertheless ye are commanded never to cast any one out from your public meetings,which are held before the world.
John 6:37 ... him that cometh to me I will in no wise cast out.
UR 8:24 For behold I know my sheep and they are numbered. Nevertheless ye shall not cast him out of your synagogues or your places of worship for unto such shall ye continue to worship. (Rev to JSmith, April 1830)

What should be the attitude of the wrongfully excommunicated?

Alma 32:12 I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

v13 And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved.

The ultimate state of the wrongly excommunicated who remain righteous

Isa 66:5 ... Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.
Luke 6:22 Blessed are ye when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

v23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Falling Away, Latter-day

(See Another People, Manifesto, War Against the Saints)
Prophesies of the Saints becoming wayward

3 Nephi 16:10 At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, ... and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from

among them.
Mormon 8:35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

v36 And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, ...

v38 O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies – because of the praise of the world?
D&C 45:28 And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

v29 But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.
D&C 86:1 Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares:

v2 Behold, verily I say, the field was the world, and the apostles were the sowers of the seed;

v3 And after they have fallen asleep the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign – behold he soweth the tares; wherefore, the tares choke the wheat and drive the church into the wilderness.
D&C 101:44 A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, ... and build a tower, that one may overlook the land round about, to be a watchman upon the tower, ...

v47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? ...

v50 And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

v51 And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.
D&C 112:24 Behold, vengeance cometh speedily upon the inhabitants of the earth, ...

v25 And upon my house shall it begin, and from my house shall it go forth, saith the Lord;

v26 First among those among you, saith the Lord, who have

professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.
JSmith "You will live to see men arise in power in the church who will seek to put down your friends and the friends of our Lord and Savior, Jesus Christ." (Mosiah Hancock Journal, p. 19)

Characteristics of Apostasy

1. They change the ordinances *(see Gospel Unchangeable)*

JST Gen 17:4 ... My people have gone astray from my precepts, and have not kept mine ordinances, which I gave unto their fathers; [v5] and have not observed my anointing, ...
Isa 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.
Mal 3:7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.
1 Ne 13:26 behold, they ["that great and abominable church"] have taken away from the gospel of the Lamb many parts which are plain and precious; and also many covenants of the Lord have they taken away.
D&C 1:15 For they have strayed from mine ordinances, and have broken mine everlasting covenant; *(They will ultimately be cut off - v. 14)*

2. They don't keep all the commandments and break their covenants

Alma 31:9 But they had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses. (see Gal 3:1)
Deut 29:24 ... what meaneth the heat of this great anger?
v25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, ...
D&C 84:41 But whoso breaketh this covenant [of the Priesthood v. 40] after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

3. They receive no revelation and lack spiritual gifts
(see Revelation, Continual & Thus Saith the Lord)

Amos 8:11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
v12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.
Hela 4:23 And because of their iniquity the church had begun to dwindle; and they began to disbelieve in the spirit of prophecy and in the spirit of revelatrion; and the judgements of God did stare them in the face.
Morm 9:20 And the reason why He ceaseth to do miracles among the

children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.
D&C 11:25 Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;
2 Tim 3:1 This know also, that in the last days perilous times shall come.
v5 Having a form of godliness, but denying the power thereof: from such turn away.

They will ultimately perish because of this:

Prov 29:18 Where there is no vision, the people perish:

4. They a lack knowledge (are ignorant or disinterested)

(see Knowledge – Important to Exaltation)

Judges 3:7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, ...
Isa 1:3 ... Israel doth not know, my people doth not consider.
v4 ... they are gone away backward.
Isa 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.
Alma 12:11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction.

5. Iniquity amongst members (excused or tolerated)

Isa 50:1 ... Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.
Isa 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. *(see v.3-4)*
2 Ne 28:8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God – he will justify in committing a little sin, … and at last we shall be saved in the kingdom of God. *(see v.9)*
Jacob 2:23 … This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, ...
D&C 10:20 Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good;
v21 And their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me.

6. They seek the praise of the world and become worldly

(see Babylon, Latter-day & World, Be Not of & Zion)

2 Kgs 17:7 For so it was, that the children of Israel had sinned against the

LORD their God, ...

v8 And walked in the statutes of the heathen, ...

Ezek 11:12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

2 Ne 26:29 … priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world, but they seek not the welfare of Zion.

Morm 8:38 … Why do ye not think that greater is the value of an endless happiness than that misery which never dies – because of the praise of the world?

D&C 40:2 And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution and the cares of the world caused him to reject the word.

7. They persecute true believers

Acts 7:52 Which of the prophets have not your fathers persecuted? ...

Rom 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

1 Ne 8:27 And it was filled with people, both old and young, both male and female; and their manner of dress was exceedingly fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit.

v28 And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost. *(see 13:9)*

8. They have great inequality of wealth amongst them

(see Consecration & Zion – riches /poor)

Ezek 16:49 Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

2 Ne 28:13 They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

Hela 4:11 ... the great slaughter which was among them, would not have happened had it not been for their wickedness and their abomination which was among ... those also who professed to belong to the church of God.

v12 And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, ...

Morm 8:37 For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and needy, the sick and afflicted. *(see v. 39-40, note: he is speaking of our day – v. 35, and our Church – v. 38)*

Also Ps. 10:2, Prov. 14:20,21:13, 2 Ne 9:30, Alma 5:55, D&C 56:16.

Yet they still profess to love God -

Titus 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

All is well?

2 Ne 28:21 And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well – and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

v25 Wo be unto him that crieth: All is well! *(see Hel 13:28)*

See Joseph's dream - TPJS 393

What should our personal response be?

JST Mark 9:44 Therefore, let every man stand or fall, by himself, and not for another, or not trusting another.

Jude 1:3 ... ye should earnestly contend for the faith that was once delivered unto the Saints.

TPJS 332 It mattereth not whether a principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it.

Gathering to Zion

(See Babylon, Segregation, World)

It is taught throughout scripture, there are places appointed, and if we do not move to them we will not escape the dangers that are to come, nor be able to receive our exaltation

The Gathering is prophesied

Deut 30:3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

Ps 147:2 ... he gathereth together the outcasts of Israel.

Isa 5:26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

Isa 10:22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return:

Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people,

v12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Isa 27:12 And it shall come to pass in that day, that ... ye shall be gathered one by one, O ye children of Israel.

Isa 56:8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

Jer 31:10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

Jer 39:27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

v28 Then shall they know that I am the LORD their God, which cause them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Matt 23:37 ... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Luke 13:33; D&C 10:65; 43:24)

JST Luke 17:37 And he said unto them, Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together.

v38 This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the

bed, the other from the grinding, and the other from the field, whithersoever he listeth.
John 11:52 ... he should gather together in one the children of God that were scattered abroad.
Eph 1:10 That in the dispensation of the fullness of times he might gather together in one call things in Christ, both which are in heaven, and which are on earth; even in him:
1 Ne 10:14 And after the house of Israel should be scattered they should be gathered together again;
1 Ne 19:16 Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth. (3 Ne 16:5, Moses 7:62, JS-M 1:27)
D&C 29:2 Who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer. (see 10:65)
D&C 29:7 And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts;
D&C 33:6 And even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.
TPJS 163 He who scattered Israel has promised to gather them;

<u>The Gathering is commanded</u>

D&C 101:22 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places;
D&C 101:64 That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled.
D&C 101:67 Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed.
D&C 110:11 After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.
D&C 125:2 Verily, thus saith the Lord, I say unto you, if those who call themselves by my name and are essaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come.
AoF 10 We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the

American continent;...

The Gathering is necessary to escape destructions

D&C 86:7 Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned.

D&C 101:66 While the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.

D&C 115:6 And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

TPJS 71 ... if we are not sanctified and gathered to the places God has appointed, ... we must fall; we cannot stand; we cannot be saved; for God will gather out His Saints from the Gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered.

TPJS 183 It is also the concurrent testimony of all the prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey the Gospel."

TPJS 318 The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world. I would advise all Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; ... and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure; (Words p. 318-19)

The Gathering is to Zion

Isa 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. (see 51:11)

Jer 30:3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Jer 50:19 And I will bring Israel again to his habitation, ... and his soul shall be satisfied upon mount Ephraim and Gilead.

Ezek 11:17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

Ezek 28:25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in

their land that I have given to my servant Jacob.
3 Ne 20:29 And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, ...
3 Ne 21:24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.
D&C 101:20 And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints. (see v. 21 - to continue until no room left)
D&C 103:22 Therefore let my servant Joseph Smith, Jun. say unto the strength of my house, my young men and the middle aged - Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.
D&C 109:39 And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city; that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy;
D&C 133:4 Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.
TPJS 93 In speaking of the gathering, we mean to be understood as speaking of it according to scripture, the gathering of the elect of the Lord out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Saviour comes: yea, where the people shall walk with God like Enoch, and be free from sin. (see p. 101)

<u>The Gathering is essential to exaltation</u>

D&C 101:65 Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory, when I shall come in the kingdom of my Father to reward every man according as his work shall be;
TPJS 83 It is a principle I esteem to be of the greatest importance to those who are looking for salvation ... the salvation of Israel in the last days, ... consists in the work of the gathering.
TPJS 92 One of the most important points in the faith of the Church of the Latter-day Saints, through the fullness of the everlasting Gospel, is the gathering of Israel...
TPJS 160 God has told us to flee, not dallying, or we shall be scattered, one

here, and another there. ... I prophesy, that that man who tarries after he has an opportunity of going will be afflicted by the devil. Wars are at hand; we must not delay; ... We ought to have the building up of Zion as our greatest object. When wars come, we shall flee to Zion. The cry is to make haste. (Words p. 11)
TPJS 183 In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, [than by the gathering] as the concurrent testimony of all the holy prophets clearly proves, ...
TPJS 308 It was the design of the councils of heaven before the world was, that the principles and laws of the Priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. (Words p. 210)

Immigration

Exo 12:49 One law shall be unto him that is homeborn, and unto the stranger that sojourneth among you.
Lev 19:33 And if a stranger sojourn with thee in your land, ye shall not vex (oppress) him. (see Exo 22:21;23:9, Deut 10:19)

v34 But the stranger that dwelleth with you shall be unto you as one born among you
25:35, and thou shalt love him as thyself, for ye were strangers in the land of egypt: ...
Ezek 47:23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.
Eph 2:11-22 Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and the house of God.

Against Scattering the Saints

Jer 23:1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

v2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

v3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.
Matt 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. (see John 10:12)

God, We Should Aim to See In This Life

JST Gen 14:30 ... every one being ordained after this order and calling should have power, by faith ...

v31 ... to stand in the presence of God ...

Matt 5:8 Blessed are the pure in heart, for they shall see God. (see D&C 97:16)

JST John 1:19 And no man hath seen God at any time, except he hath borne record of the Son; ...

John 6:46 ... he which is of God, he hath seen the Father.

John 14:23 Jesus answered and unto him, If a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him. (see v. 21 & TPJS 151)

Heb 12:14 ... holiness, without which no man shall see the Lord.

JST 1 Tim 6:16 Whom no man hath seen ... only he who hath the light and the hope of immortality dwelling in him.

JST 1 Jn. 4: 12 No man hath seen God at any time, except them who believe . . . (see v. 20, Rev 22:3-4)

Ether 3:20 Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him. (see v. 13)

D&C 35:21 For they ["mine own elect" v. 20] wil hear my voice, and shall see me ...

D&C 67:10 And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am - not with the carnal neither natural mind, but with the spiritual.

D&C 84:21 ... without the ordinances thereof, and the authority of the Priesthood ...

v. 22 For without this no man can see the face of God.

D&C 88:68 sanctify yourselves that your minds become single to God, and the day will come that you shall see Him; for he will unveil His face unto you ... (see v.49-50)

D&C 93:1 Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

D&C 110:8 Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

TPJS 151 when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, ...

Misc

JST Gen 14:30 ... every one being ordained after this order and calling should have power, by faith ... v31 ... to stand in the presence of God.
JST Ps 14:1 The fool hath said in his heart, There is no man that hath seen God.
JST Ps 42:2 My soul thirsteth for to see God ...
3 Jn 1:11 ... he that doeth evil hath not seen God.
D&C 101:38 And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

Gospel Unchangeable

(See Conflicting Teachings)

The doctrines and ordinances revealed by God cannot be altered

Ps 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.
Eccl 3:14 I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it ...
Mal 3:6 For I am the Lord, I change not ...
Matt 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

v18 For verily I say unto you. Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled.
JS-M 1:35 ... heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled. (see D&C 1:38)
Acts 2:42 And they continued steadfastly in the apostles' doctrine ...
James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
Jude 3 ... ye should earnestly contend for the faith which was once delivered unto the Saints.
1 Cor 11:2 ... keep the ordinances, as I delivered them to you.
Morm 8:22 For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.
Morm 9:8 Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

v9 For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?
Morm 9:19 And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable being? And behold, I say unto you he changeth not; if so he would cease to be God; ...

D&C 3:2 For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight ... (see Alma 7:20)
D&C 29:34 Wherefore, verily I say unto you that all things unto me are spiritual, and not at anytime have I given unto you a law which was temporal; neither any man, nor the children of men;
D&C 84:21 And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not made manifest unto men in the flesh.
LoF 3:21 But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, ... for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that He changes not, faith lays hold upon the excellencies in His character with unshaken confidence, believing He is the same yesterday, today, and forever, and that His course is one eternal round. (see v. 15 & 22)
TPJS 59-60 all that were ever saved, were saved through the power of this great plan of redemption, as much as before the coming of Christ as since; if not, God has had different plans in operation to bring men back to dwell with Himself; and this we cannot believe.
TPJS 91 The order of the House of God has been and ever will be the same, even after Christ comes, and after the termination of the thousand years it will be the same;
TPJS 168 He set the ordinances to be the same forever and ever, and set Adam to watch over them to reveal them from heaven to man. ...
169 It signifies then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing. (see Heb 7:12)
TPJS 181 A key: Every principle proceeding from God is eternal and any principle which is not eternal if of the devil.
TPJS 264 The Gospel has always been the same; the ordinances to fulfill its requirements the same.
TPJS 308 Ordinances instituted in heaven before the foundation of this world in the Priesthood for the salvation of man, are not to be altered or changed. All must be saved upon the same principles. (Words 210)
TPJS 366 If any man preach any other gospel than that which I have preached, he shall be cursed; (see Galatians 1:8)

<u>Gospel Requirements were Pre-Ordained Before this World</u> -
1 Cor. 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
D&C 76:12 By the power of the Spirit our eyes were opened and our

understandings were enlightened, so as to see and understand the things of God -

v13 Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning;

D&C 121:32 According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (Note: is speaking of "laws" and "glories", see v. 31)

D&C 128:5 You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel. (See v. 22)

D&C 130:20 There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated -

v21 And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

D&C 132:11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

v28 I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.

TPJS 220 The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, … He knew the plan of salvation and pointed it out; … He ordered all things according to the council of His own will; ...

TPJS 308 Ordinances instituted in the heavens before the foundations of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

TPJS 324 If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

TPJS 367 … the ordinances of the Gospel which were laid out before the foundations of the world ...

<u>Must Live All Laws / Receive All Ordinances</u>

Matt 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: ...

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

1 Ne 3:7 … the Lord giveth no commandments unto the children of men,

save he shall prepare a way for them to accomplish the thing which he commandeth them. *(see 17:3 & D&C 5:34)*
D&C 35:12 And there are none that doeth good except those who are ready to receive the fulness of my gospel, ...
TPJS 255-56 Happiness *[comes by]* keeping all the commandments of God.
TPJS 308 If a man gets a fullness of the Priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.
TPJS 331 "Can we not be saved without going through with all those ordinances?" I would answer, No, not the fulness of salvation.
Note: we promised to keep the commandments at baptism – 2 Ne 31:7, Mosiah 18:10, 21:35, D&C 20:77.

No Man Can be Exalted by the Law of Moses -
Gal 2:16 Knowing that a man is not justified by the works of the law, ... for by the works of the law shall no flesh be justified.
2 Ne 2:5 ... And by the law no flesh is justified; or, by the law men are cut off. Yea, by the temporal law they were cut off;
Alma 42:14 And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.
Mosiah 13:28 And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. (See v. 29-32)

They only had the Aaronic priesthood -
D&C 84:27 Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John ... (see D&C 107:13-14,20)
Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. (Note: comparing to Melchizedek priesthood and ordinances)

Law of Moses was given because transgression -
Gal 3:19 Wherefore then serveth the law? It was added because of transgressions. (See TPJS, p. 60)
1 Tim 1:9 the law is not made for a righteous man, but for the lawless and disobedient ...

We are Given a Lesser Law in Response to Unrighteousness -
Alma 12:11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell.
D&C 58:32 I command and men obey not; I revoke and they receive not the

blessing. (see 56:4, and 19:5 + 61:19 – judgments not revoked)
Richards "If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a law of ordinances administered to them, not according to the power of an endless life." (Franklin D. Richards, J.D. 1: 321)

Guardian Angels

Ps 34:7 The angel of the Lord encampeth round about them that fear him, and delivereth them.
Ps 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.
D&C 84:42 ... I have given the heavenly hosts and mine angels charge concerning you. (see v88)
UR 38:15 ... the angel of God [was] standing above his [Brigham's] head, with a drawn sword in his hand, protecting him, but he did not see it. (TPJS 108)
UR 79:50 I have given mine angels charge concerning you, mine eyes are upon you, and the eyes of your heavenly father and the heavenly hosts, and all justified spirits made perfect are watching over you. (WW, 26 Jan 1880)
UR 89:26 The eyes of the lord and the heavenly hosts are watching over you and your acts. (W.Woodruff, 24 Nov 1889)
TPJS 368 I thought I was riding out in my carriage, and my guardian angel was along with me.
BYoung "All people have their guardian angels. Whether our departed dead guard us is not for me to say. I can say we have our guardian angels." (JD 13:76)
JTaylor "Thou madest covenant with one of thy kindred spirits to be thy guardian angel while in mortality." (The Mormon, 29 Aug 1857)
JFSmith Jr "There is an old and false sectarian tradition to the effect that all men have guardian angels." (DoS 1:54, interestingly his own Patriarchal Blessing said "Thy guardian angel will direct thy course.")

Herbalism

Ps 104:14 He causeth the ... herb for the service of man: ...
2 Kgs 20:7 And Isaiah said, Take a lump of figs, And they took and they laid it on the boil, and he recovered.
Ezek 47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat [food], whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat [food], and the leaf thereof shall be for medicine.
Isa 38:21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil,and he shall recover.
Jer 8:22 Is there no balm in Gilead; is there no physician there? why then is

not the health of the daughter of my people recovered? (see 46:11)
Rom 14:2 ... another, who is weak, eateth herbs.
Ecclus 38:4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

v6 And he hath given men skill, that he might be honoured in his marvellous works.

v7 With such doth he heal [men,] and take away their pains. (Apocrypha).
Alma 46:40 And there were some who died with fevers, which at some seasons of the year were very frequent in the land - but not so much with fevers, because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate.
D&C 42:43 And whosoever among you are sick, and have not faith to be healed, but believe,shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.
D&C 89:10 And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.
TPJS 190 I preached to a large congregation at the stand, on the science and practice of medicine, desiring to persuade the Saints to trust in God when sick, and not in an arm of flesh, and live by faith and not by medicine, or poison; and when they were sick, and had called for the Elders to pray for them, and they were not healed, to use herbs and mild food. (see p. 229)

Use of doctors sometimes discouraged

2 Chr 16:12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.

v13 And Asa slept with his fathers, and died in the one and fortieth year of his reign.

Holy Order

(See Church of the Firstborn, Kings, and Priests & Priesthood – Fullness of)

A higher order of Priesthood

JST Exo 34:1 And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. (see D&C 84:23-27)
2 Ne 6:2 Behold, my beloved brethren, I, Jacob, having been called of God,

and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.
Alma 4:20 And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment-seat to Nephihah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy. (see Alma 5:44,54; 6:8; 7:22)
Alma 8:4 And he began to teach the people in the land of Melek according to the holy order of God, by which he had been called; and he began to teach the people throughout all the land of Melek.
Alma 13:1 And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

v6 And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest -

v8 Now they were ordained after this manner -being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end -

v10 Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;

v11 Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.

v18 But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. (see Alma 43:2; 49:30)
Ether 12:10 Behold it was by faith that they of old were called after the holy order of God.
D&C 77:11 Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel -twelve thousand out of every tribe?

A. We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.

Jehovah – God the Father

Exo 34:14 JST For thou shalt worship no other God; for the Lord; whose name is Jehovah, is a jealous God.
Isa 42:1 Behold my [Jehovah's] servant [Jesus], whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. (see Matthew 12:17-18)
John 5:43 I [Jesus] am come in my Father's name,
JSmith "Jehovah - God - Thou Eloheim - Thy Son Jesus Christ" (HC 5:127)
T&S "We believe in God the Father, who is the Great Jehovah ..." (Times & Seasons, 15 Nov 1841)

Jesus	Jehovah (LORD / GOD)
...Didn't have a physical body	...Did have a physical body
	Exo 24:11, 33:11, Deut 9:10
...No one should pray to	...Israelites prayed to
	"Pray before the Lord [Jehovah]" *Zech 8:22*
...Wasn't head of Gods	...Was head of Gods
	"The Lord [Jehovah] God of the Gods" *Josh 22:22. Deut 6:4-5*
...Wasn't Father of spirits	...Was the Father of our spirits
	"The Lord [Jehovah] which formeth the spirit of man within him" *Zech 12:1, Jer 1:4-5, Isa 42:5, Deut 14:1*
...Didn't appear to anyone before the brother of Jared	...Appeared to Enoch 500 years earlier
Ether 3:15	Gen 3:8, Moses 6:39, Moses 7:4

Jesus came in his father's name
John 5:43 I am come in my Father's name, ...
John 14:10 … the words that I speak unto you I speak not of myself: …

Jesus was Married

A prophecy of Jesus speaks of his women

Ps 45:6 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. (*Note: this is rendered "wives" in some translations*, see Heb 1:8)

Prophecies speak of his generation and seed (children)

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. (see Luke 23:27-28)

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (see Acts 8:33 & Heb 2:16)

Jesus is spoken of as the bridegroom at the wedding in Cana

(The governor calls the bridegroom, and speaks of the wine he brought forth, yet it was Jesus who did this)

John 2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

v8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

v9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

v10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

Gosp of Philip And the consort of Christ is Mary Magdalene. The Lord loved Mary more than all the disciples, and kissed her on her mouth often (apocryphal, Nag Hammadi)

JSmith "Mary and Martha manifested a much closer relationship [with Jesus] than merely a believer." (Journal of Wilford Woodruff, July 22, 1883

There are other indications of Jesus being married

Jesus was called a Rabbi, a title limited to married teachers (John 1:38,49, 3:2, 6:25, 20:16). Jesus was allowed to teach in the temple, as only married men were (see Luke 21). Jesus associated with women in a way that it would have only been appropriate for a husband to during Biblical times (Matt. 27:55, Mark 15:40-41, Luke 23:27-28). Jesus was anointed prior to his burial, which was the duty of a wife (Matt 26:7-13, Mark 14:3-9, Luke 7:37-46, see 24:1,10, John 11:12, 12:3-7). Jesus called a woman out of mourning, which only her husband could do (John 11:28). Jesus is also spoken of as a bridegroom symbolically (Matt 9:15, Mark 2:19-20, Luke 5:34-35 / Matt 25:1,5-6,10, D&C 33:17, D&C 65:3 / Rev 18:23 / D&C

133:10,19 , D&C 88:92)
Celsus "The grand reason why the gentiles and philosophers of his school persecuted Jesus Christ was because he had so many wives; there were Elizabeth and Mary and a host of others that followed him." (Aurelius Cornelius Celsus, d. 38)

John Taylor

D&C 119:6 Let my servant John Taylor, ... be appointed to fill the places of those who have fallen, and be officially notified of their appointment.
D&C 138:53 ... John Taylor, ... and other choice spirits who were reserved To come forth in the fullness of times to take part in laying the foundations of the great latter-day work,
UR 79:75 ... while I have taken my servants Joseph and Hyrum unto myself, I have preserved my servant John for a wise purpose in me. (Rev to WW, 28 Dec 1880, see D&C 135:2)
UR 81:2 ... with President John Taylor at your head, whom I have appointed to my Church and my Kingdom as Prophet, Seer, and Revelator, and to preside over my Church and kingdom, and to be my mouthpiece unto my Church and unto my Kingdom. (see 85:14-16)

v3 And I will honour him, and he shall speak forth the words that I will reveal unto him from time to time by the whisperings of my Spirit, by the revelation of my will and my word, or by mine own voice, as I will, saith the Lord; and ye shall listen to his words as my words, saith the Lord.
UR 85:17 For your words and works are acceptable unto me, and I know of your zeal and integrity in my cause, and you shall be made a blessing to my people, ...

v33 And as it regards my servant John Taylor, it is not necessary for him to attend to the minutia or details of either spiritual or temporal things; but only to give general directions, or as I may make manifest from time to time.
UR 87:16 For by him only can you be sustained in the time of trouble which is fast approaching. (Rev to JT, 25 Dec 1884)
Note: Although we have record of ten of the revelations which he received (UR 77,80-88), none of these appear in the modern LDS Doctrine and Covenants, although two (UR 83 & 84) were published in some European editions for a short time.

<u>His Councillors</u>
UR 85:19 And I will also greatly bless my servant, George Q. Cannon, who is acceptable before me, and who is exceedingly desirous to do my will.

v20 And I will also bless my servant, Joseph F. Smith, whose heart and spirit is right before me, and who is also desirous to fulfill my law.

Joseph Smith

(see One Mighty and Strong)

TPJS 361 I don't blame any one for not believing my history. If I had not experienced what I have, I could not have believed it myself.

Prophecies about him	***Commentary***
Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:	D&C 113:3 What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? v4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.
Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.	D&C 113:5 What is the root of Jesse spoken of in the 10th verse of the 11th chapter? v6 Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.
Isa 29:12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (See 2 Ne 27: 10-11,15-20,23-26)	JS-H 1:59 At length the time arrived for the obtaining of the plates *[of the Book of Mormon]* ... the same heavenly messenger delivered them up to me with this charge: that I should be resposible for them ...
Isa 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.	TPJS 341 I am the voice of one crying in the wilderness.
Isa 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand he hid me, and made me a polished shaft; in his quiver hath he hid me;	TPJS 304 Thus will I become a smooth and polished shaft in the quiver of the Almighty ...
Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.	D&C 110:13-16 After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: v14 Behold, the time has fully come, which was spoken of by the mouth of Malachi testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come. v16 Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.
Matt 24:14 / Words 366 And this gospel of	TPJS 364 The Saviour said when these tribulations should take place, it should be

Prophecies about him	*Commentary*
the kingdom shall be preached in all the world to a witness over all people.	committed to a man who should be a witness over the whole world: the keys of knowledge, power and revelations should be revealed to a witness who should hold the testimony to the world.
JST Matt 17:10-14 And Jesus answered and said unto them, Elias truly shall first come, and restore all things, as the prophets have written. v13 But I say unto you, Who is Elias? Behold, this is Elias, whom I send to prepare the way before me. v14 Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets.	JST John 1:22 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him; Who art thou? v21 And he confessed, and denied not that he was Elias; but confessed, saying; I am not the Christ. v22 And they asked him, saying; How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying, Art thou that prophet? And he answered, No.
JST Gen 50:30 And again, a seer will I [Joseph] raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days; v33 And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.	2 Ne 3:11 But a seer will I [Joseph] raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins, and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. ... v13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. v14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise; v15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

Also compare Zech 4:9 & D&C 85:7;90:16

Other possible prophecies *(of Jesus and Joseph?)*

JST Isa 42:19 For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf;

v20 And they shall be made perfect notwithstanding their blindness, if they will hearken unto the messenger, the Lord's servant.

Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. v14 As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: JST v15 So shall he gather many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.	3 Ne 21:9 For in that day, for my sake shall the Father work a work, which shall be a great and marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. v10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them.

Most did not know who he was

TPJS 361 You don't know me; you never knew my heart. No man knows my history. I cannot tell it: ... When I am called by the trump of the archangel and weighed in the balance, you will all know me then.

Importance of his calling

D&C 135:3 Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it.

UR 81:13 Behold, I raised up my servant Joseph Smith to introduce my Gospel, and to build up my Church and establish my Kingdom on the earth;

v14 And I gave unto him wisdom, and knowledge and revelation, and intelligence pertaining to the past, the present, and the future, even to that extent which was not known among men;

v15 And I endowed him with power from on high, and conferred upon him the Priesthood of Aaron, and also the Priesthood of Melchizedek, which is after the order of the Son of God, even the holiest of all, and after the power of an endless life, and administereth forever in this world and the world to come.

v16 He was called and ordained to this office before the world was.

v17 He was called by me, and empowered by me, and sustained by me to introduce and establish my Church and Kingdom upon the earth;

v18 And to be a Prophet, Seer, and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel.

v19 He was slain for the testimony of Jesus and for the word of God; but he yet lives, and is with me where I am.

TPJS 363 God made Aaron to be the mouthpiece for the children of Israel, and He will make me be god to you in His stead, ... and if you don't like it, you must lump it. (Words 363-4)

Words 373 I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints

never ran away from me yet. (26 May 1844)

His character

TPJS 304 I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priest-craft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women - all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.

TPJS 313 Sectarian priests cry out concerning me, and ask, "Why is it this babbler gains so many followers, and retains them?" I answer, It is because I possess the principle of love. All I can offer the world is a good heart and a good hand.

Truthfulness of his teachings

TPJS 341 In relation to the power over the minds of mankind which I hold, I would say, it is in consequence of the power of truth in the doctrines which I have been an instrument in the hands of God of presenting unto them ... Why do not my enemies strike a blow at the doctrine? They cannot do it: it is truth, and I defy all men to upset it.

TPJS 368 When did I ever teach anything wrong from this stand? When was I ever confounded? I never told you I was perfect; but there is no error in the revelations which I have taught.

TPJS 350 But I am learned, and know more than all the world put together. The Holy Ghost does anyhow, and He is within me...

JSmith "I am no false prophet; I am no impostor; I have had no dark revelations; I made no revelations; I have got up nothing of myself." (Conspiracy at Nauvoo, Contributor 5:251-260)

Joseph Smith Translation

Of the over 1100 verses altered or added by Joseph Smith, the LDS edition contains almost 700 of these. Of course many of those missing are minor, and just modernize words and grammar.

God intended the Inspired Version (JST) be published

D&C 94:10 And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the printing of the translation of my scriptures, and all things whatsoever I shall command you.

D&C 124:89 If he will do my will let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth. (See D&C 35:20, 42:15, 73:3-4, 93:53)
JSmith "We this day finished the translation of the Scriptures, for which we return gratitude to our Heavenly Father..." (HC 1:368, 2 July 1833)

Interestingly, in some of Joseph's sermons he mentioned incorrect or lost translations that were never added to his inspired version during his lifetime:

King James Version	*Intended for Smith Translation?*
Gen 1:1 In the beginning God *created* the heaven and the earth. v2 And the earth was *without form, and void*.	Words 60 In the beginning God organised the heaven and the earth. And the earth was empty and desolate;
Mal 4:1 ... and all that do wickedly, shall be stubble: and *the day* that cometh shall burn them up,	Words 240 ... and all that do wickedly, shall be stubble: and they that cometh shall burn them up,
Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, ...	Words 239/242 And he shall reveal the covenants of the fathers in relation to the children, and he shall turn the hearts of the children to the covenants made with their fathers ... (see p. 244,318)
Matt 24:14 And this gospel of the kingdom shall be preached in all the world *for a witness unto all nations*;	Words 366 (TPJS 364) And this gospel of the kingdom shall be preached in all the world to a witness over all people;
John 14:2 In my Father's *house is* many *mansions*:	Words 368 (TPJS 366) In my Father's kingdom are many kingdoms: (see p. 319)
John 16:8 ... he will *reprove* the world of sin, and of righteousness, and of the judgement.	Words 371 ... he will remind the world of sin or righteousness, and of the judgements to come.
Rom 8:26 The Spirit itself maketh intercessions for us with *groanings* which cannot be *uttered*.	TPJS 278 The Spirit itself maketh intercessions for us with striving which cannot be expressed. (HC 5:264.)
Rom 10:17 So then faith cometh by hearing, *and hearing by* the word of God.	Words 191 (TPJS 223) So then faith cometh by hearing the word of God. (see p. 3)
1 Cor 12:3 and that no man can *say* Jesus is the Lord, but by the Holy Ghost.	Words 115 and that no man can know Jesus is the Lord, but by the Holy Ghost.
Heb 11:6 ... he is a *rewarder of* them that diligently seek him.	Words 41 ... he is a revealer to those who diligently seek him.
King James Version	*Brigham Young's Revisions*
John 1:12 But as many as received him, to them gave he power to *become* the sons of	JD 12:100 But as many as received him, to them gave he power to continue to be the

God, even to them that believe on his name:	sons of God, even to them that believe on his name:
1 Cor 2:14 But the *natural* man receiveth not the things of the Spirit of God.	JD 9:305 But the unnatural man receiveth not the things of the Spirit of God.

Mistakes in Modern Scriptures

D&C 130:22 The Father has a body of flesh and bones as tangible as man's; the Son also, but the Holy Ghost *has not a body of flesh and bones, but* is a personage of Spirit. *Were it not so* the Holy Ghost *could not dwell in us.* v23 *A man* may receive the Holy Ghost, and it may descend upon him *and* not tarry with him.	Words 173 The Father has a body of flesh and bones as tangible as man's; the Son also, but the Holy Ghost is a personage of Spirit. And a person cannot have the personage of the Holy Ghost in his heart. He may receive the gift of the Holy Ghost, and it may descend upon him, but not to tarry with him.
JSH 1:69 ... and this shall never be taken again from the earth *until* the sons of Levi *do* offer again an offering unto the Lord in righteousness. *(Also D&C 13)*	... that the sons of Levi may offer again an offering unto the Lord in righteousness. *(See 3 Ne 24:3, D&C 128:24, OC 1:6)*

Keys of the Priesthood

(See Church & Priesthood)
Showing that the President of the Church doesn't necessarily always hold all the keys

TPJS 336 ... it is necessary to know who holds the keys of power, and who does not or we are likely to be deceived.

Jesus holds some unique keys

Rev 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
Rev 3:7 ... These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; (see Isa 22:22)

Adam/Michael holds specific keys / Presides over all keys

D&C 78:16 Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.
TPJS 157 *Adam holds* "the keys of the universe"

p157 The keys ... are revealed from heaven ... by Adam's authority.

TPJS 158 the keys were first given to [Adam,] and by him to others
TPJS 167 Adam holds the keys of the dispensation of the fullness of times.
TPJS 169 *Adam holds the presidency of all dispensations.*

John the Revelator holds specific keys until the Second Coming

D&C 7:6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.

v7 And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

Other ancients continue to hold keys

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. (note: is this speaking of Michael? see D&C 88:112-114)
D&C 27:5 … with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim;

Aaronic Priesthood keys are based on lineage

D&C 68:17 For the firstborn ["among the sons of Aaron" v.16] holds the right of the presidency over this priesthood, and the keys or authority of the same.
D&C 68:18 No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron. (see

v.16,20-21)
D&C 107:70 For unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. (see v.69)
D&C 107:76 But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, ...

As may be other offices (Restorer, Presiding Patriarch)

D&C 112:32 For verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you.
D&C 113:6 Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

Joseph received some keys before being Church President

D&C 13:1 Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (note: originally Oliver also received and held the keys)
D&C 27:12 And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;
Note: Several revelations were received before the Church was organised - D&C 3, 4, 10:1-5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19 (many more were received before Joseph was sustained as Church President in 1833). Brigham (D&C 136, UR 64, 68), John Taylor (UR 77), and Woodruff (UR 52, 76, 79) all received revelations before being Church President.

The Keys of the Church

D&C 42:69 for unto you the kingdom, or in other words, the keys of the Church have been given. *(Feb 1831)*

Even as Church Pres Joseph didn't have all keys to begin with

D&C 110:16 Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (see v.1115 & D&C 27:6,9)

Joseph presides over the keys of this dispensation

D&C 90:3 Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come;
D&C 112:15 Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

There are keys the Church Pres no longer seems to claim

D&C 90:7 As also through your administration the keys of the school of the prophets, which I have commanded to be organized;

Holding or exercising keys can be conditional

D&C 64:5 And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances.

UR 13:16 For unto you I have given the keys of the kingdom and if you transgress not they shall never be taken from you. (Rev to J. Smith 1832)

UR 83:5 For it is not meet that men who will not abide my law shall preside over my Priesthood; (JTaylor Rev, 13 Oct 1882)

JSmith "Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven." (HC 6:251, Teachings, p. 337)

Others contemporaries can also hold keys

D&C 90:6 And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom;

D&C 124:28 Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son. (see v.143)

UR 79:79 Therefore you hold in common the keys of the kingdom of God in all the world. (Rev to Woodruff, 1880)

JTaylor "Noah, Shem (who was Melchizedek) and Abraham, the father of the faithful were three contemporaries, holding the keys of the highest order of the Priesthood." (Times and Seasons 5:746)

Some offices or callings can preside
over keys relevant to their position

D&C 107:15 The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. (see v.20)

D&C 107:35 The Twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews. (see 112:16)

D&C 124:19 That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people.

D&C 124:128 Which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature.

There is also a Presidency of Priesthood (see Church & Priesthood)
D&C 81:2 Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood:
D&C 107:21 Of necessity there are presidents, or presiding officers growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods.

One presides over all the keys
D&C 132:7 there is never but one on the earth at a time on whom this power and the keys of the priesthood are conferred. (See UR 80:6-7)
JSmith "the sealing power is always vested in one man, and that there never was, nor never would be, but one man on the earth at a time to hold the keys of the sealing power ... all sealings must be performed by the man holding the keys, or by his dictation." (Quoted in Brigham Young to William Smith, 10 August 1845)

The keys are restored for last time
D&C 27:13 Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth;
D&C 65:2 The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

Continual line of succession necessary
D&C 28:7 For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.
D&C 43:4 But verily, verily, I say unto you, that none else shall be appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

v5 But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

v7 For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed.
D&C 90:3 Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come;

v4 Nevertheless, through you shall the oracles be given to another, yea, even to the church.

There are keys we may not know about
TPJS 170 There are many things that belong to the powers of the

Priesthood and the keys thereof, that have been kept hidden from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times. (Oct 1840)
HCKimball "... let me tell you that there are keys that the written word never spoke of, nor never will." (T&S 5:667)

Kingdom of God

Divine political and civil organization

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (D&C 138:44)
JST Rev 12:7 And the dragon prevailed not against Michael, neither the child, nor the woman which was the Church of God, who had been delivered of her pains, and brought forth the kingdom of our God.
UR 75b Ye are my constitution and I am your spokesmen, therefore from henceforth keep my commandments. (JS Rev, 18 April 1844)
UR 81:5 I have introduced My Kingdom and my government, even the Kingdom of God, that my servants have heretofore prophesied of and that I taught my disciples to pray for, saying,

v6 "Thy Kingdom come, thy will be done on earth as it is in heaven," for the establishment of my rule, for the introduction of my law, for the protection of my Church, and for the maintenance, promulgation and protection of civil and religious liberty in this nation and throughout the world;

v13 Behold, I raised up my servant Joseph Smith to introduce my Gospel, and to build up my Church and establish my Kingdom on the earth;

v29 Is this Kingdom not called, "the Kingdom of God, and His laws, with the keys and power thereof, and judgment in the hands of his servants, Ahman Christ." (JS, 7 Apr. 1842, UR 57)

v41 And because, according to my eternal decrees, the free agency of man should be guaranteed to all men, I moved upon him to introduce into my Kingdom certain parties not in my Church, for the purpose of exhibiting unto my Kingdom that I would still maintain the free agency of man, and that I hold inviolate that principle and will still maintain it to the end, (JTaylor Rev, 27 June 1882)
UR 82:23 I have established my Kingdom to be a shield and protection to my Church, to learn and comprehend my law, and to carry out my purposes, that my will may be done on earth as it is done in heaven: (JTaylor Rev, Jun/Jul 1882)
JSmith "I calculate to be one of the instruments of setting up the kingdom

of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world." (12 May 1844, HC 6:365)
BYoung "The Prophet gave a full and complete organization to this kingdom the Spring before he was killed." (JD 17:156)

Kings & Priests

(See Church of the Firstborn, Holy Order, & Priesthood – Fullness of)
The highest Priesthood ordination on earth

Rev 1:6 And unto him who loved us, be glory; who washed us from our sins in his own blood,and hath made us kings and priests unto God, his Father. To him be glory and dominion, forever and ever. Amen.
Rev 5:10 And hast made us unto our God kings and priests; and we shall reign on the earth.
D&C 76:53 And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

v54 They are they who are the church of the Firstborn.

v55 They are they into whose hands the Father has given all things -

v56 They are they who are priests and kings, who have received of his fulness, and of his glory;

v57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

v58 Wherefore, as it is written, they are gods, even the sons of God -

TPJS 318 Have we not learned the Priesthood after the order of Melchizedek, which includes both Prophets, Priests and Kings, and I will advance your Prophet to a Priest, and then to a King - not to the Kingdoms of this earth, but of the Most High God.

p322 Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.

p332 Appoint a leader, and let them beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains, he may want to talk with his God; when with the savage nations have power to govern, etc.

p346 Here, then, is eternal life - to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, ...

<u>144,000</u>

They are High Priests of the Holy Order, who have their heavenly Father's name written on their foreheads (a symbolic reference to the Second Anointing or the mitre?), who will stand with Jesus in the last days, and bring members into the Church of the Firstborn.
Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty[and] four thousand, having his Father's name written in their foreheads.

v3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred [and] forty [and] four thousand, which were redeemed from the earth. *(see 21:17)*
D&C 77:11 Q. What are we to understand by sealing the one hundred and forty-four thousand,out of all the tribes of Israel -twelve thousand out of every tribe? A. We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.
D&C 133:18 When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads.

Knowledge, Important to Exaltation

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, ...
D&C 93:36 The glory of God is intelligence, ...
D&C 97:14 That they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, ... (see D&C 88:77-78)
D&C 131:6 It is impossible for a man to be saved in ignorance.
D&C 130:18 Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

v19 And if a person gains more knowledge and intelligence in this life through his dilligence and obedience than another, he will have so much the advantage in the world to come.
TPJS 137 Thy mind, O man, if thou wilt lead a soul unto salvation, must reach as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity ...

p217 A man is saved no faster than he gets knowledge ...

p297 ... every one that does not obtain knowledge sufficient to be saved will be condemned.

p357 Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge.

Truth does not change (see Gospel Unchangeable) -

D&C 93:24 And truth is a knowledge of things as they are, and as they were, and as they are to come.

v25 And whatsoeveris more or less than this is the spirit of that wicked one who was a liar from the beginning.

Law of Land

We are only obliged to follow those laws God inspires

Ex 1:15 And the king of Egypt spake to the Hebrew midwives, ...

v16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

v17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

v20 Therefore God dealt well with the midwives:

Acts 4:19 ... Whether it be right in the sight of God to hearken unto you ["rulers of the people" v. 8] more than unto God, judge ye.

Acts 5:27 And when they had brought them, they set them before the council: and the high priest asked them,

v28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

v29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.

D&C 98:4 And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

v5 And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

v6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

v7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

UR 80:37 Concerning the course taken by the United States, they have a right to reject this law themselves, as they have a right to reject the Gospel; but it is contrary to the provisions of the Constitution, which is the supreme law of the land, for them to prohibit you from obeying it.

v38 Therefore, abide in my law which I have revealed unto you, saith the Lord God, ... (JTaylor Rev, 25-26 June 1882)
2 Mac 7:30 ... I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. (Apocrypha, see 7:2)
TPJS 50 ... it is the law of heaven, which transcends the law of man ... if the law of man is binding upon men when acknowledged, how much more must the law of heaven be! And as much as the law of heaven is more perfect than the law of man, so much greater must be the reward if obeyed.
TPJS 279 Shall we be such fools as to be governed by its laws, which are unconstitutional? No! ... Where it provides that no one shall be hindered from worshiping God according to his own conscience, is a law. No legislature can enact a law to prohibit it.

Melchizedek as Shem

Shem and Melchizedek were both "great high priests" who saw God

D&C 138:41 Shem, the great high priest	D&C 107:2 Melchizedek was such a great high priest Alma 13:19 ... none were higher
Moses 8:27 ... he [Noah] walked with God, as did also his three sons, Shem ... (also JST Gen 8:16)	JST Gen 14:26-34 Melchizedek stood in the presence of God

Would have been around during Abraham's day
JST Gen 11:7 Shem lived five hundred and two years after the flood
LoF 2:52 Shem ... and Abraham, lived at the same time. (Abraham was born 292 years after the flood)

Noah is father of Shem / Melchizedek?
Gen 5:32 ... and Noah begat Shem, ...
D&C 84:14 Melchizedek, who received it [the Priesthood] through the lineage of his fathers, even till Noah;
However, Bruce R. McConkie interprets the above verse as showing there were a number of generations between them. (Mormon Doctrine, Melchizedek). This was also the view of John A. Widstoe, (Evidences & Reconciliations, Who Was Melchizedek?)
JTaylor "Shem (who was Melchizedek) ..." (Times and Seasons 5:746, 15 Dec 1844)
Jasher 16:10 And Adonizedek (Melchizedek), king of Jerusalem, the same was Shem, ...

Miscegenation, or Inter-Faith Marriage

(see Segregation)

The Lord forbids marrying out of the faith, or to a Canaanite

Gen 24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth,that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: (see v. 37)
Gen 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. (see v.6)
Moses 8:14 … the sons of men saw that those daughters were fair, and they took them wives, even as they chose.

v15 … The daughters of thy sons have sold themselves; for behoild mine anger is kindled against the sons of men, for they will not hearken to my voice.
Deut 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
Josh 23:12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you,and shall make marriages with them, and go in unto them, and they to you:

v13 Know for a certainty that the Lord will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye shall perish from off this good land which the Lord your God hath given you.
Judg 3:5 And the children of Israel dwelt among the Canaanites ...

v6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

v7 And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God ...
Ezra 10:10 ... Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. (see 9:1-2)
Neh 10:30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:
Neh 13:25 ... and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.
Mal 2:11 ... Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. (see Gen 38:2)
Luke 20:34 … The children of <u>this world</u> marry, and are given in marriage:
2 Ne 5:23 And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. ...
D&C 74:5 ... a believer should not be united to an unbeliever:
(See Mos 25:12 & UR 10:4 for an example of marrying righteous

Lamanites)
D&C 132:15 Therefore, if a man marry him a wife in the world, and he marry her not by men or by my word … their covenant and marriage are not of force when they are dead ...

Mysteries, Seek After

God wants us to learn of them

1 Corinthians 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
1 Nephi 10:19 For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.
Mosiah 2:9 ... for I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view.
Alma 26:22 Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing - unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; ...
D&C 6:7 Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, ... (see 11:7)
D&C 6:11 And if thou wilt inquire, thou shalt know mysteries which are great and marvelous; therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, convince them of the error of their ways.
D&C 63:23 But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.
D&C 76:7 And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. (see v.8-10)
D&C 107:19 To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (see 84:19)
TPJS 364 It has always been my province to dig up hidden mysteries -new things – for my hearers.

Most People Not Ready for Mysteries
(Meat / Deep Teachings) of Gospel

JST Matt 7:10 And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their

feet. (see Matt 7:6 KJV)
Matthew 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (see Mark 4:11)
Luke 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. (see Mark 4:33-34)
1 Cor 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. (see Heb 9:5, 2 Cor 12:4)
Alma 12:9 And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

v10 And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

v11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell.
D&C 19:22 For they cannot bear meat now, but milk they must receive; wherefore, they must not know these things, lest they perish.
D&C 42:65 Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them.
TPJS 309 Many men will say, "I will never forsake you, but will stand by you at all times." But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the prophets in this generation.

<u>Remember though</u>
1 Cor 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Obedience, Limits of (Blind / Unreserved)

(See Conflicting Teachings)

Do not put trust in man (arm of flesh)

Jer 17:5 Thus saith the LORD; Cursed [be] the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

2 Ne 4:34 O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

2 Ne 28:31 Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

D&C 1:19 The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh -

JST Mark 9:44 Therefore, let every man stand or fall, by himself, and not for another; or not trusting another.

Even if that person is the Prophet!

TPJS 237-8 ... the Lord had declared by the Prophet, that the people should each one stand for himself, and depend on no man or men ... righteous persons could only deliver their own souls - applied it to the present state of the Church ... - said if the people departed from the Lord, they must fall - that they were depending on the Prophet, hence were darkened in their minds.

It is responsibility of Saints to judge apostles and prophets

D&C 64:38 For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

v39 And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

We cannot be lead astray by others (unless we want to be)

Jer 5:31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will be the end thereof?

HCKimball "You cannot lead a person astray unless that man is willing to be lead astray." (Heber C. Kimball, JD 12:189)

WWoodruff "If I were to attempt that ["to lead you astray"], the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty." (Wilford Woodruff, OD-1, Conference Oct 1890. Note: the "oracles of God" may refer to the scriptures – see D&C 90:5 & Heb 5:12)

Woodruff "God will not permit me, or any other President who holds the keys, to intentionally lead you astray." (W. Woodruff. Deseret Evening

News 13th April 1889)

Prophet only prophet when acting as such

TPJS 278 I told them that a prophet was a prophet only when he was acting as such. (HC 5:268)

TPJS 136 If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding. (HC 3:295)

Priesthood power only exists upon righteousness

D&C 121:36 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

v37 That they may be conferred upon us, it is true; but when we undertake to cover our sins; or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

v39 We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Even the Church President can be removed because of transgression

D&C 3:9 Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall.

D&C 107:82 And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counselors of the High Priesthood;

v83 And their decision upon his head shall be an end of controversy concerning him.

v84 Thus, none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness.

God may allow a Prophet to give incorrect
counsel to test if people will follow it
(If they do then God will condemn them)

Isa 9:16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

Ezek 14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

v10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

2 Thes 2:1 And for this cause God shall send them strong delusion, that

they should believe a lie:

Sometimes Lord will allow Prophet
to give people what they want (even if wrong)

1 Sam 8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

v7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. (See whole chapter)

We are justified in disobeying prophet when he disobeys God
(Will be blessed for disobeying or condemned for obeying)

Jer 35:5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

v6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, [neither ye], nor your sons for ever:

v14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

v18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

v19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever. (see whole chapter)

L.Snow "I will refer again to the Rechabites, and the strong temptation that they were under when invited to the Temple of God, and there, in one of the apartments, asked by Jeremiah, one of the greatest prophets, to drink wine; or, in other words, to do something they had been instructed by their father not to do. But they could not be moved, the teaching of their father had found an abiding place in their hearts, and the consequence was that they utterly refused to do what the Prophet of God told them to do. The Lord Himself admired the course that they took in this matter ..." *(Lorenzo Snow, Journal of Discourses 23:192, See Jeremiah 35)*

1 Kgs 13:14 And went after the man of God, and found him sitting under an oak: and he said unto him, [Art] thou the man of God that camest from Judah? And he said, I [am].

v15 Then he said unto him, Come home with me, and eat bread.

v16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

v17 For it was said to me by the word of the LORD, Thou shalt eat

no bread nor drink water there, nor turn again to go by the way that thou camest.

v18 He said unto him, I [am] a prophet also as thou [art]; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. [But] he lied unto him.

v19 So he went back with him, and did eat bread in his house, and drank water.

v20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

v21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

v22 But camest back, and hast eaten bread and drunk water in the place, of the which [the LORD] did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

(v23-25 he leaves and is slain by a Lion, which others see and report)

v26 And when the prophet that brought him back from the way heard [thereof], he said, It [is] the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. (See v7 – 31)

Brigham "If a bishop or any other officer in this Church shall counsel the people to violate any of the laws of God, and to sustain and build up the kingdoms of this world, I will justify them, and the Lord will justify them in refusing to obey that counsel." (Brigham Young, JD 12:164)

Are not excused from judgement because
we obeyed a leader who was wrong

Col. 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Richards "We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, even if they knew it was wrong; but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly... (Samuel W. Richards. Millennial Star 14:594, 1852)

Heber "My boy, you always keep your eye on the President of the Church, and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it." (Heber J. Grant to Marion G. Romney, General Conference, Oct 1960)

Note: women should disobey husbands too if they are wrong, see Acts 5:1-10.

Fallen prophets do not receive true revelations

Micah 3:5 Thus saith the Lord concerning the prophets that make my people err...

v6 Therefore night shall be unto you, that ye shall not have a vision

v7 ... for there is no answer of God.

D&C 3:11 Except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

Note: this does not stop them from claiming revelation – see Jer 23:31-32, 14:15 & Ezek 13:6-7

We can receive revelation for ourselves

Num 11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, [and] that the LORD would put his spirit upon them!

TPJS 149 God has not revealed anything to Joseph, but what He will make known unto the twelve, and even the least Saint may know all things as fast as he is able to bear them.

One Mighty and Strong

(See Falling Away)

Prophesied (even from ancient times) to "set in order the house of God"

Isa 28:2 Behold, the Lord hath a mighty and strong one, [which] as a tempest of hail [and] a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

Zech 4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

2 Ne 3:24 And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

D&C 85:7 And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; (the 1879 edition footnote for this verse speaks of him as "a future messenger promised")

D&C 90:16 And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of this church and kingdom. (Speaking of Joseph Smith)

Other Prophesies of Setting in Order -

D&C 101:43 And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.

v55 And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;

v56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.

v57 Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen.

v58 And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land. (See v. 44-54,59-64)

D&C 103:15 Behold, I say unto you, the redemption of Zion must needs come by power;

v16 Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

v17 For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

v18 And as your fathers were led at the first, even so shall the redemption of Zion be.

D&C 113:8 He [Isaiah] had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost. (See v. 7 & Isaiah 52:1)

Plural Marriage

<u>God approved of Polygamy</u>

<u>David</u> 2 Sam 12:7 Thus saith the Lord God of Israel, ...

v8 ... I gave thee thy master's house, and thy master's wives into thy bosom

1 Kgs 15:5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. (see D&C 132:39)

Others Jacob (Gen 32:28), Joash (2 Chr 24:2-3), Josiah (2 Kgs 22:2,23:25), and Saul (1 Sam 9:2) were also spoken of as righteous, when they had multiple wives.

Mosaic law provided for Polygamy

Exo 21:10 If he take him another wife; her food, her rainment, and her duty of marriage, shall he not diminish.

Note: The Bible speaks symbolically of God as a polygamist - Ezekial 23 (see also Jer 3:6-10,31:31-32)

Plural Marriage in the Book of Mormon

Was Lehi a polygamist?

Some time after Ishmael's death *(1 Ne 16:34)*, Lehi refers to Ishmael's sons as "my sons" *(2 Ne 1:28)*. Could he have married Ishmael's widow? *(see Deut. 25:5)*

Whilst Sariah is old and near death *(1 Ne 18:18)*, Lehi has two sons - Jacob and Joseph *(18:7)*. Sariah would seem to be past childbearing age, so who was their mother?

Nephi refers to Sariah as "our mother" when speaking of his older brothers and him, but speaks of "their mother" when referring to the mother of his younger brothers *(18:19)*. We might also wonder, who was the mother of Nephi's sisters? *(2 Ne 5:6)*

Amulek

Alma 10:11 For behold, he hath blessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

Brother of Jared (Mahonri Moriancumr) & Other Jaredites

Ether 1:41 Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families.

In one of the early Church editions of the book of Mormon, the footnote to this verse said "From this verse it is seen that the Brother of Jared had a plurality of families." The Church removed this footnote in the 1921 edition prepared by James E. Talmage.

Ether 6:20 And accordingly the people were gathered together. Now the number of the sons and daughters of the brother of Jared were twenty and two souls; and the number of sons and daughters of Jared were twelve, he having four sons.

Ether 7:2 And he [Orihah] begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons.

Ether 14:2 Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of his sword in his right hand, in the defense of his property and his own life and of his wives and children,

Book of Mormon approves of Polygamy when people are righteouss *(through polygamy God's people raise up a righteous seed to him)*

Jacob 2:30 For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people, otherwise they shall hearken unto these things. *(In context*: For if I will, saith the Lord of Hosts, raise up seed unto me *[through polygamy]*, I will command my people *[to live it]*, otherwise *[if they have been wicked]* they shall hearken unto these things *[and not live it].)*

J. Smith "Joseph, unless you go to and immediately teach that principle [namely polygamy or plural marriage] and put the same in practice, [you] should be slain. For thus saith the Lord, that the time has now come that I will raise up seed unto me as I spoke by my servant Jacob as is recorded in the Book of Mormon, therefore, I command my people." (Joseph Lee Robinson Journal, Fall 1841)

J.F. Smith "Read the whole thing, and it explains itself ... It is simply a commandment of the Lord unto him, and received by him and accepted by him to enter into Plural Marriage by His law and by His commandment and not by their own violation." (Joseph F. Smith, Reed Smoot Case)

Raising up seed – what does it mean?

Gen 38:8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

1 Ne 7:1 ... it was not meet for him. Lehi that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.

Ether 1:43 And there *[in the promised land]* will I bless thee *[Jared]* and thy seed, and raise up unto me of thy seed, and of the seed of thy brother *[Mahonri]*, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. *(See 4 Ne. 1:10-11)*

Misc

Passage referring to unauthorized polygamy - Ether 10:5

Prophecy of polygamy being lived in latter days - 2 Ne 14:1 (quoting Isaiah)

Polygamists in the Bible

Abdon	40 sons	Judg 12:13-14
Abijah	14 wives	2 Chron 13:21
Abraham	3 wives	Gen 11:29; 16:3;25:1
Ahab	70 sons	2 Kgs 10:1
Ahasuerus?	women	Esther 1:9
Ashur	2 wives	1 Chron 4:5
Belshazzar	several	Dan 5:2
Ben-Hadad	several	1 Kgs 20:1-9
Caleb	2 wives	1 Chron 2:48
David	7 wives	2 Sam 3:2-5,14
Eliphaz	2 wives	Gen 36:12
Elkenah	2 wives	1 Sam 1:1-2
Esau	5 wives	Gen 26:34; 28:9;36:2
Ezra	2 wives	1 Chron 4:17-18
Gideon	70 sons	Judg 8:30
Heman	17 child.	1 Chr 25:4-5
Hosea	2 wives	Hosea 1:3
Ishiah?	several	1 Chr 7:3-4
Izban	60 child.	Judg 12:8-9
Jacob	4 wives	Gen 29:23, 28;30:4,9
Jair	30 sons	Judg 10:3-4
Jehoiachim	wives	2 Kgs 24:15

Jehoram	several	2 Chr 21:12-14
Jerahmeel	2 wives	1 Chron 2:26
Joash	2 wives	2 Chron 24:2-3
Joel?	several	1 Chr 7:3-4
Josiah	2 wives	2Kgs 22:1,2; 23:25,31,36
Lamech	2 wives	Gen 4:19
Machir	2 wives	1 Chron 7:15-16
Manasseh	2 wives	1 Chron 7:14
Mered	2 wives	1 Chron 4:17-19
Michael?	several	1 Chron 7:3-4
Moses	2 wives	Exo 2:21; Num 12:1
Nahor	2 wives	Gen 22:20-24
Obadiah?	several	1 Chron 7:3-4
Rehoboam	18 wives	2 Chron 11:18-21
Saul	2 wives	2Sam 21:11;1Sam 9:2
Shaharaim	2 wives	1 Chron 8:8
Shimei	22 kids	1 Chron 4:27
Simeon	2 wives	Gen 46:10/Exo 6:15
Solomon	700 wives	1 Kgs 11:3
Terah	2 wives	Gen 11:26; 20:12
Zedekai	several	Jer 38:19-23
Ziba?	15 Sons	2 Sam 9:10

We are told that in the wilderness Israel had 603,550 soldiers over the age of twenty. Of this number 22,273 were firstborn males making twenty-seven male children per family. Only polygynous marriages could produce such large numbers.

Plural Marriage, Purpose and Importance of

JAWidstoe "We don't understand why the Lord commanded the practice of plural marriage." (Improvement Era 46:191)

Part of the Restoration of All Things

D&C 132:40 ... I gave unto thee, my servant Joseph, an appointment to restore all things. ...

v45 For I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

Blessings were predicated upon living it
from before the foundations of the world
(It is an Eternal law – see D&C 130:20-21)

D&C 132:5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

v11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

v28 I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.

v63 ... they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, ...

Has Been Lived Throughout Time

D&C 132:38 David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

A Principle and Doctrine *(not just a practice)*

D&C 132:1 Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines

A Commandment

D&C 132:37 Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; ...

Note: we promise to keep the commandments at Baptism and when we partake of the Sacrament – Mosiah 18:10; D&C 20:77.

Is a Law of the Priesthood

D&C 131:2 ... this order of the priesthood [meaning the new and everlasting covenant of marriage]

D&C 132:28 I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.

v58 & v61 the law of the priesthood

v64 the law of My priesthood *(what is the law? see v.28-35,61-62) It was against the rules of the Church from 1835-1852, although practiced during that time)*

D&C 101:4 We believe, that one man should have but one wife; and one woman, but one husband. (1835 – 1876 editions)

The question of polygamy was the reason for the revelation (v.1-2, see 3-7), it speaks of conditions and responsibilities that must be met to fulfill Celestial Marriage (v.7), and the law spoken of was definitely polygamous (v. 34, see 31-33).

Note: the first sealing took place 29 May 1843, before D&C 132 (July 12) was received.

Essential to Exaltation

D&C 131:2 And in order to obtain the highest [degree in celestial glory – see v. 1], a man must enter into this order of the Priesthood (meaning the new and everlasting covenant of marriage);

v3 And if he does not, he cannot obtain it. *(16 May 1843)*

D&C 132:3 ... for all those who have this law revealed unto them must obey the same.

v4 For behold I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

v6 ... he that receiveth a fulness thereof must and shall abide the law, or he shall be damned,

v21 ... except ye abide my law ye cannot attain to this glory.

v27 ... he that abideth not this law can in nowise enter into my glory, but shall be damned,

v32 ... enter ye into my law and ye shall be saved. *(See v17, 19, 20, 24 ,25, 37, 54, 64 – what is the law? see v.28-35,61-62)*

UR 79:32 And I say again: Wo unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham which leadeth to a celestial glory ... *(Rev. to W. Woodruff, 26 Jan. 1880)*

UR80:21 This law is a Celestial law and pertains to a Celestial Kingdom.

v22 ... and appertains to thrones, principalities, powers, dominions, and eternal increase in the Celestial Kingdom of God. *(Rev. to J. Taylor, 25/6 June 1882)*

UR 88:7 All those who would enter into my glory must and shall obey my

law.

v8 And have I not commanded men that if they were Abraham's seed and would enter into my glory they must do the works of Abraham. *(Rev. to J. Taylor, Sept. 1886, see v. 9)*

Talmage "Plurality of wives was an incident, never an essential." (Story of Mormonism, p. 89)

A Gift (Blessing) of God

D&C 132:39 David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; ...

Without it cannot receive promises of God

D&C 132:33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

v34 God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. *(see preceeding verses)*

A Test of Faithfullness / A Sacrifice

D&C 132:51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

'Childbearing'

D&C 132:63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, ... that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

Jacob 2:30 For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.

Eternal Increase

D&C 132:19 ... they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

v30 ... as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

'Talents' / A Reward for Faithfulness

D&C 132:53 For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things;

for he hath been faithful over a few things, and from henceforth I will strengthen him.
Mark 10:29 ... There is no man that hath left ... wife, ... for my sake, and the gospel's, [v30] But he shall receive an ahundredfold ... and in the world to come eternal life. (see Zech. 5:7)
"Joseph Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the earth was the man who had but one wife and would not take another, would have her taken from him and given to the one who had the more." (Erastus Snow, Meeting of the First Presidency and Quorum of Twelve, Wilford Woodruff Journal, October 14th, 1882 (See JD 24:75 & TPJS 256).
"Joseph Smith declared that all who became heirs of God and joint heirs of Christ must obey his law or they cannot enter into the fullness and if they do not they may loose the one talent." (Wilford Woodruff, Utah Stake Historical Record, 3-4 March 1883 (See JD 16:166).

Taking care of women

D&C 132:39 ... therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

v44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many.
Isaiah 4:1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. (2 Ne 14:1)

Glorifies God

D&C 132:31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.

Must live to Preside over the Priesthood

UR 83:4 You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law:

v5 For it is not meet that men who will not abide my law shall preside over my Priesthood;

v15 For my Priesthood, whom I have called and whom I have sustained and honored, shall honor one and obey my laws, and the laws of my Holy Priesthood, or they shall not be considered worthy to hold my Priesthood, saith the Lord. (JTaylor Rev, 13 Oct 1882)
JTaylor "A man obeying a lesser law is not qualified to preside over those who keep a higher law." (Life of WW, p. 542)
Heber was told by Joseph that if he did not do this [take another wife] he

would lose his apostleship. (Life of HCK, p. 336, 1888 ed.)

Should be lived despite laws against it (see Law of the land)

UR 80:36 Concerning the course taken by the United States they have [the liberty] a right to reject this law themselves, as they have [the liberty] a right, to reject the Gospel; but it is contrary to the provisions of the Constitution, which is the supreme law of the land, for them to prohibit you from obeying it.

v37 Therefore abide in my law which I have revealed unto you, saith the Lord God, and contend for your rights by every legal and constitutional method and in accordance with the institutions, laws, and Constitution of the United States. (JTaylor Rev, 25/26 June 1882)

Will not end (see Manifesto, War Against the Saints)

UR 88:3 ... my everlasting covenants cannot be abrogated nor done away with; but they stand forever.

v6 I the Lord do not change and my word and my covenants and my law do not.

v7 I have not revoked this law nor will I for it is everlasting (JTaylor Rev, 27 Sep 1886, D&C 132:13-14 shows it was part of God's unchanging gospel)

UR 79:32 Woe unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham, which leadeth to celestial glory ... (WWoodruff Rev, 26 Jan 1880)

WWoodruff "We wont quit practising Plural Marriage until Christ shall come." (John Henry Smith Journal, 17 May 1888, see Heber J. Grant Journal under date)

Not Adulterous

D&C 132:61 And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

v62 And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.

BHRoberts "Polygamy is not adultery, ... and if polygamy is not adultery then it can not be classed as a sin at all." (B.H. Roberts, Improvement Era, May 1898)

Scriptures Relating to the Manifesto

(See War Against the Saints, Polygamy - Essential to Exaltation, Law of Land vs. Law of God, Falling Away)

Revelation Prior to:
UR 89:4 Let not my Servants who are called to the Presidency of my Church, deny my word or my law, which concerns the Salvation of the Children of Men,

v6 Place not yourselves in jeopardy to your enemies by promise;

v9 Let my servants, who officiate as your Counselors before the Courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood, and they shall be justified.
(WWoodruff Rev, 24 Nov 1889)
WWoodruff "... I am under necessity of acting for the temporal salvation of the Church ... after praying to the Lord and feeling inspired by His Spirit..."
(WWoodruff Journal, 25 Sept 1890)

Prophecies of:
Isa 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.
Isa 28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:
3 Ne 16:10 ... At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel ... I will bring the fullness of the gospel from among them ...
WWoodruff "The Lord will never give a revelation to abandon Plural Marriage." (Minutes of Quorum of Twelve, 12 Dec 1888)
D&C 130:15 Joseph, my son, if thou livest until thou art eighty-five years old[i], thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.

v16 I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face.

FN i, 1884 Ed. "near the end of the year A.D. 1890. ... See prophecy of Joseph, uttered 14th of March, 1835. (Published in Mil. Star, No. 13, Vol 15) 'even 56 years should wind up the scene.' Whether this had reference to the coming of Christ or to the fulfillment of the 'times of the Gentiles' is unknown."

Wrong to Forbid to Marry / Prophesied:
1 Tim 4:1-3 Now the spirit speaketh expressly, that in the latter time some shall depart from the faith ... forbidding to marry.
D&C 49:15 And again verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto men.

Similar Situations: *(God's people disobeying)*

JST Exo 34:1 ... I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.

v2 But I will give unto them the law as at first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. ...

1 Sam 8:4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

v5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us asking to judge us like all the nations.

v6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

v7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

v8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

v9 Now therefore hearken unto their voice: how be it yet protest solemnly unto them, and show them the manner of the king that shall reign over them. (see Judges 8:22-23)

Results:

D&C 43:10 ... Inasmuch as ye do it not, it shall be taken, even that which ye have received.

D&C 58:32 I command and men obey not; I revoke and they receive not the blessing.

OD1 ... my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the laws of the land.

FirstPres "We formally taught to our people that polygamy ... was a necessity to man's highest exaltation ... To be at peace with the government and in harmony with their fellow citizens ... our people have voluntarily put aside something which all their lives they have believed to be a sacred principle." (19 Dec 1891)

Note: the Lord will not revoke His commandments though (D&C 3:1), but will provide a way to live them (1 Ne 3:7)

Prayer, True Order of

(See Temple - Praying Towards)

Alluding to the pattern of prayer we are taught in the temple

D&C 124:95 ... who shall show unto him the keys whereby he may ask and

receive, ... (see v. 97)
Words 108 ... there is certain key words and signs belonging to the Priesthood which must be observed in order to obtain the blessings.

Altar, Prayers at

1 Kgs 8:54 And it was [so], that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.
Rev 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

Hands, Uplifted

Gen 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,
Exo 9:22 And the Lord said unto Moses, Stretch forth thine hand toward heaven, ... (also 10:21,22; Num 20:11)
Exo 17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.
1 Kgs 8:54 And it was [so], that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.
Ps 28:2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.
Isa 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.
Dan 12:7 And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware ...
1 Tim 2:8 I will therefore that men pray every where, lifting up holy hands
D&C 88:120 That your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.
D&C 88:132 And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:
D&C 88:135 And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.

D&C 109:9 That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High-
D&C 109:19 And that all their salutations may be in the name of the Lord, with holy hands,uplifted to the Most High;
JSmith "I took the oil in my left hand, ... we then stretched our right hands to heaven and blessed the oil and consecrated it in the name of Jesus Christ." (JSmith Journal, 21 Jan 1836)
JSmith "... call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anointing." (JSmith Journal, 28 Jan 1836)

Priesthood, Fullness of

(See Church of the Firstborn, Holy Order, Kings and Priests)
Received (through ordination) by those willing to live all of the commandments

D&C 124:28 For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.
TPJS 308 If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.
TPJS 339 Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the Priesthood; ...
JSmith "My feelings at the present time are that, inasmuch as the Lord Almighty has preserved me until today, He will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fullness of the priesthood in the last days, that all the powers of earth and hell can never prevail against it." (HC 5:139)
JSmith "What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam." (HC 5:555)
Teach 337 Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the

ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven. (HC 6:251)
Words 246 Abraham ... then received a blessing under the hands of Melchizedek, even the last law or a fullness of the law of the priesthood, which constituted him a king and a priests after the order of Melchizedek (James Burgess notebook, 27 August 1843)
JSmith "Baurak Ale *[code name for Joseph]* was by common consent, & unanimous voice chosen president of the quorum. & anointed & ord[ained] to the highest and holiest order of the priesthood (& companion)." (Diary, 28 Dept. 1843)
BYoung "If any in the church have the fullness of the Melchizedek Priesthood [I do] not know it. For any person to have the fullness of that priesthood, he must be a king and priest." (HC 5:527)
BYoung "I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fullness of the priesthood, so that if we are killed the fullness of the priesthood may remain." (HC 7:230)

Ordained by God Himself

JST Gen 14:27 … he was ordained an high priest after the order of the covenant which God made with Enoch,

v28 … which order came, not by man, nor the will of man; … but of God.

Moses 8:19 And the Lord ordained Noah after his own order … (see D&C 107:52)
Jer 1:5 … I ordained thee a prophet unto the nations. (see TPJS 365)
Alma 13:1 … the Lord God ordained priests, after His Holy order ...
D&C 78:2 Listen to the counsel of Him who has ordained you from on high, ...
TPJS 180 All the prophets had the Melchizedek Priesthood and were ordained by God himself.
Cowdery "Your ordination is not full and complete till God has laid His hands upon you." (speaking to the Twelve, HC 2:195)

Priesthood Restrictions

(See Miscegenation & Segregation)
Some lineages have been barred from holding it

Ezra 2:61 And of the children of the priests ... which took a wife of the daughters of Barzilla the Goleadite, and was called after their name:

v62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put

from the priesthood. (See D&C 85:11-12)
Neh 7:63 And of the priests: ... which took [one] of the daughters of Barzillai the Gileadite to wife, and was called after their name.
v64 These sought their register [among] those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
Neh 13:27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange [foreign] wives? (see v. 23)
v29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.
Zech 14:20 ... and in that day there shall be no more the Canaanite in the house of the LORD of hosts.
Alma 13:3 And this is the manner after which they were ordained - being called and prepared from the foundations of the world according to the foreknowledge of God, ... (see v.4, note: "in the first place they were on the same standing with their brethren;" v.5)
Abr 1:27 Now, Pharoah being of that lineage by which he could not have the right of Priesthood notwithstanding the Pharoahs would fain claim it from Noah, through Ham ... (see v. 21&26)
TPJS p. 365 "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the grand council before the world was."
JSmith "... the spirit of the Lord saith the Negro has no right nor cannot hold the priesthood. ... I have heard him say in public that no person having the least particle of Negro blood can hold the Priesthood." (Zebedee Coltrin, 31 May 1879, Journal of L. John Nuttall 1:290-93, Abraham Smoot also related that Joseph taught him, "not to confer the Priesthood upon them.", see HC 1:75 & 4:501 on Blacks having descended from Cain)
JSmith "... the Prophet [Joseph] taught this doctrine: That the seed of Cain could not receive the priesthood, nor acts in any offices of the priesthood, until the seed of Abel should come forward and take precedence over Cain's offspring." [i.e. following the resurrection] (George Q. Cannon, George Albert Smith Papers, 22 August 1895, as quoted in Joseph Fielding Smith, Way to Perfection, p. 110, See HC 2:213&4:445-6 for additional quotes on Cain/Canaan & priesthood) On another occasion he recollected it slightly differently; "... the Prophet Joseph [Smith] had said during this lifetime, that there would be a great wrong perpetrated if the seed of Cain were allowed to have the Priesthood before Abel should have posterity to receive it, and this curse therefore was to remain upon the seed of Cain until the time should come that Abel should have posterity. He understood that that time could not come until Abel should beget spirits in the eternal worlds and those spirits obtain tabernacles;"

Rebaptism

These passages illustrate many of the reasons for this ordinance: remission of sins, rededication / renewal of covenants, reformation & reorganisation in the church, ensure correct / complete authority, and for health.

Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

v2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost..

v3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

v4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people,that they should believe on him which should come after him, that is, on Christ Jesus.

v5 When they heard [this], they were baptized in the name of the Lord Jesus.

v6 And when Paul had laid [his] hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Heb 6:1 Therefore, leaving the principles of the doctrine of Christ, let us go unto perfection, not laying again the foundation of repentance from dead works, of faith toward God,

v2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgement.

Rev 2:5 Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly ...

3 Ne 18:30 (speaking of Church members - v.22,31) ... if it so be that he repenteth and is baptised in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.

3 Ne 19:11 And it came to pass that Nephi went down into the water and was baptized.

v12 And he came up out of the water and began to baptize. And he baptized all those whom Jesus had chosen.

v13 And it came to pass when they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire. (see 3 Ne. 19:7-15 & 7:18-26?)

Mos 18:12 And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

v13 And when he had said these words, the Spirit of the Lord was

upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

v14 And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.

v15 And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water. (see Mosiah 17:1-4.)

Moro 6:5 And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it.

BYoung [1840] "came a revelation, that the Saints could be baptized and re-baptized when they chose." (JD 18:241, see JI 27:94)

JETalmage "There is no ordinance of rebaptism in the Church distinct in nature, form, or purpose, from other baptism;" (Articles of Faith, p. 142)

JFSmithJr "There is really in the Church no such thing as rebaptism." (Doctrines of Salvation2:332)

BRMcConkie "There is no need for and no ordinance of rebaptism in the Church." (Mormon Doctrine p. 70)

FirstPres "The First Presidency and Twelve have felt prompted to order that rebaptism ought to be stopped." (Conf. Rep, Oct 1897. *However, baptisms for health continued until 1922 - Mormon Hierarchy, D. Michael Quinn, p. 632*)

Baptism for health?

2 Kgs 5:14 Then he [Naaman] went down, and dipped himself seven times in Jordan, according to the saying of the man of God [Elisha]: and his flesh came again like unto the flesh of a child, and he was clean. (see v. 10-14)

John 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after troubling of the water stepped in was made whole of whatsoever disease he had.

Revelation, Continual

(See Thus Saith the Lord)

The Lord does not cease to reveal His will to the righteous

Deut 8:3 ... by every word that proceedeth out of the mouth of the Lord doth man live. (also Matt 4:4; D&C 84:44; D&C 98:11)

Amos 3:7 Surely the Lord GOD will do nothing, but [until - JST] he

revealeth his secret unto his servants the prophets.
Amos 8:11 ... I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord.
3 Ne 29:6 Wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation.
D&C 88:65 And if ye ask anything that is not expedient for you, it shall turn unto your condemnation.
D&C 98:12 For he will give unto the faithful line upon line, precept upon precept, ...
D&C 128:11 ... For him to whom these keys are given there is no difficulty in obtaining knowledge of facts in relation to the salvation of the children of men
TPJS 22 And again, we never inquire at the hand of God for special revelation, only in case of there being no previous revelation to suit the case;
TPJS 272 ... where the oracles of God are not, there the kingdom of God is not. ... if we do not get revelations, we do not have the oracles of God;

Sacrament

Who it should be given to, who by, and how

Only baptised members should take
3 Ne 18:5 ... he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name. (see v. 11)
v30 ... if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.
Moro 6:6 And they ("the Church" v.5) did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus.
D&C 20:68 The duty of the members after they are received by baptism ... previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order.
Deacons and teachers cannot administer (See Deacons)
Moro 4:1 The manner of their Elders and Priests administering the flesh and blood of Christ unto the Church; and they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the Elder or Priest did minister it -
D&C 20:58 But neither Teachers nor Deacons have authority to baptize, administer the sacrament, or lay on hands;
D&C 20:76 The Elder or Priest shall shall administer it;...
(The Oxford Dictionary states that when the word 'administer' is used in an ecclesiastical sense it is referring to giving out or performing the rites of an

essential ordinance. It would be difficult to argue that 'administering' this ordinances in no way includes preparing, collecting and distributing the emblems and the vessels they are carried in.)
Note: When boys were scarce, due to World War 2, teenage girls were allowed to pass the sacrament. (Des News, 21 April 1945)
1 Tim 3:12 Let the deacons be the husbands of one wife, ruling their children and their own house well.
Brigham "I dare not even call a man to be a Deacon, to assist me in my calling, unless he has a family." It is not the business of an ignorant young man, of no experience in family matters, to inquire into the circumstances of families, and know the wants of every person. Some may want medicine and nourishment, and to be looked after, and it is not the business of boys to do this; but select a man who has got a family to be a Deacon, whose wife can go with him, and assist him in administering to the needy in the ward." (Brigham Young, 6 October 1854, JD 2:88)
Note: In 1845 the youngest Aaronic priesthood holder was 17!

Wine/water taken from one cup

Matt 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
Mark 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. (see 1 Corinthians 11:25)
1 Cor 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? ...
3 Ne 18:8 And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

v9 And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled.
Moro 5:1 The manner of administering the wine - Behold, they took the cup, ...
D&C 20:78 The manner of administering the wine - he shall take the cup also, ...
UR 8:19 And then shall ye take the cup and say:... (Rev to Oliver Cowdery, 1829)
In 1911 Individual water cups replaced the common one.

Shouldn't leave any wine/water behind

Matt 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

Wine can be used

D&C 27:3 Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies;

v4 Wherefore, you shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built upon the earth.
D&C 89:5 That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.
D&C 88:141 It is to be commenced with prayer, and after partaking of bread and wine, he is to gird himself according to the pattern given int he thirteenth chapter of St. John's testimony concerning me.

Those administering take first

3 Ne 18:3 ...and he gave unto the disciples and commanded that they should eat.

v4 And when they had eaten and were filled, he commanded that they should give unto the multitude. (see 20:2-3.)
In 1946 the policy began to pass it to leaders first (Messages of First Pres., 2 May 1946)

Segregation From Gentiles

(See Gathering, Miscegenation, World)

We should separate ourselves from the world's influence, and ultimately live apart from the worldly

Exo 33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? ... so shall we be separated, I and thy people, from all the people that are upon the face of the earth.
Lev 20:26 And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.
Deut 14:2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. (see Deut 7:6)
1 Kgs 8:53 For thou didst separate them from among all the people of the earth, to be thine inheritance. (see Acts 17:26)
Neh 9:2 And the seed of Israel separated themselves from all strangers ...
2 Cor 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? ...

v15 ... or what part hath he that believeth with an infidel?

v16 Wherefore come out from among them, and be ye separate, saith the Lord, ...
Alma 3:8 And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix and believe in incorrect traditions which would prove their destruction.

9 And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed. (see v. 10)
Alma 5:57 And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; ...

From Canaanites

Gen 24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: (see v. 37 & 28:1)
Moses 7:22 And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them. (see v.8)
TPJS 269 Had I anything to do with the negro, I would confine them by strict law to their own species, and put them on a national equalization.
Adam & Eve 8:14-15 But now, O Seth, my son, place thyself at the head of thy people; tend them and watch over them in the fear of God; and lead them in the good way. Command them to fast unto God; and make them understand they ought not to hearken to Satan, lest he destroy them. Then, again, sever thy children and thy children's children from Cain's children; do not let them ever mix with those nor come near them either in their words or in their deeds." (apocryphal, see 12:11 & 16:7)

Sermons, Unwritten

(see Meetings, Led by the Spirit)
Discourses were not prepared beforehand, as the speakers relied upon the Lord to know what to say

Ex 4:12 ... I will be with thy mouth, and teach thee what thou shalt say.
Matt 10:19 ... take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

v20 For it is not ye that speak, but the Spirit of your Father which speaketh to you. (also Mark13:11; Luke 12:11-12)
Luke 21:14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

v15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
D&C 21:11 Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall my Spirit and my word, yea, the power of God unto the convincing of men.
D&C 24:6 And it shall be given thee in the very moment what thou shalt speak and write, and they shall hear it, or I will send them a cursing instead

of a blessing.
D&C 84:85 Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.
D&C 100:5 ... speak the thoughts that I shall put into your hearts, and you shall not be confounded before men;

v6 For it shall be given you in the very hour, yea, in the very moment, what ye shall say.

Meetings, Led by Spirit

Rather than always strictly following a set programme
Moro 6:9 And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.
D&C 46:2 But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.

Seventy

Originally "Seventy" was an office in the Priesthood, Seventies were assistants to the Twelve, did not need to be High Priests, and it was their responsibility to serve Missions.

Exo 24:1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu,and seventy of the elders of Israel; and worship ye afar off.

v9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:
Num 11:16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

v24 And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

v25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that [was] upon him, and gave [it] unto the seventy elders: and it came to pass, [that], when the spirit rested upon them, they prophesied, and did not cease.
Luke 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he

himself would come.

v17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

D&C 107:25 The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world - thus differing from other officers in the church in the duties of their calling.

v34 The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews.

v38 It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

v90 This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

v93 And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy;

v95 And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;

v96 And also other seventy, until seven times seventy, if the labour in the vineyard of necessity requires it.

v97 And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews.

v98 Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

D&C 124:139 which quorum [“the Seventies” v138] is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face.

UR 83:6 ... call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the Gospel, among the Lamanites throughout the land.

TPJS 68 The Seventies are to constitute traveling quorums, to go into all the earth, wither soever the Twelve Apostles shall call them.

TPJS 75 If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first Seventy to call and ordain other Seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times Seventy, and even until there are one hundred and forty-four thousand thus set apart for the ministry.

... The Twelve and the Seventy have particularly to depend upon their ministry for their support, and that of of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them.
TPJS 109 ... the Seventies are not called to serve tables, or preside over churches, to settle difficulties, but are to preach the Gospel and build them up, and set others, who do not belong to these quorums, to preside over them, who are High Priests. (see p. 164)

... The Seventies are at liberty to go to Zion, if they please, or go wheresoever they will, and preach the Gospel;
TPJS 112 The Seventies are also members of the same Priesthood, are a sort of traveling council or Priesthood, and may preside over a church or churches, until a High Priest can be had. The Seventies are to be taken from the quorum of Elders, and are not to be High Priests. (see p. 111)

1835 = Selection of Seventies & Presiding Council
1837 = Joseph releases High Priests from Presidency of Seventy
1846 = 35 Quorums of Seventy
1900 = 92% of missionaries were Seventies
1904 = 146 quorums
1936 = Seventies put under Stake Committee
1941 = Ordination of Assistants to Twelve (High Priests)
1955 = Seventies allowed to be ordained High Priests (without permission of Pres of Seventy)
1961 = Presidents of Seventy ordained High Priests
1964 = over 400 quorums, around 22,000 men
1967 = Regional representatives called to assist Twelve (following RLDS who did same in 1958)
1974 = Stake Pres. allowed to ordain Seventy
1975 = Began First Quorum of Seventy (High Priests)
1976 = Presidents of Seventy dropped and replaced
1986 = Priesthood office of Seventy dissolved

Temple, Praying Towards

An ancient practice encouraged in our day, especially amongst exiled Saints

1 Kgs 8:42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;
1 Kgs 8:44 If thy people go out to battle against their enemy, whither soever thou shalt send them,and shall pray unto the Lord toward the city which thou hast chosen, and [toward] the house that I have built for thy name: (see v48, also 2 Chron 6:34,38)

Note: Kgs 8:28-50 & 2 Chr 6:19-39 record the dedication of Solomon's temple, and frequently mentions the idea of Israel praying towards it.
Ezra 10:1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.
Ps 5:7 But as for me, I will come into thy house in the multitude of thy mercy; and in fear will I worship toward thy holy temple.
Ps 28:2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.
Ps 138:2 I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name.
Dan 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God.
Jona 2:4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple....
v7 When my soul fainted within me I remembered the Lord; and my prayer came in unto thee,into thine holy temple.
UR 20:10 And when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance. (also TPJS, p. 37)
TPJS 161 You must make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord.
Ecclus 51:14 I prayed for her ["wisdom" v.13] before the temple, and will seek her out even to the end. (Apocrypha, KJV)
WWoodruff "Heavenly Father, when Thy people shall not have the opportunity of entering this holy house to offer this supplication unto thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptation and shall turn their faces towards this Thy holy house and ask Thee for deliverance, for help, for Thy power to extend in their behalf, we beseech thee, to look down from Thy holy habitation in mercy and tender compassion upon them, and listen to their cries. Or when the children of Thy people, in years to come, shall be separated, through any cause, from this place, and their hearts shall turn in remembrance of Thy promises to this holy temple, and they shall cry unto Thee from the depths of their affliction and sorrow to extend relief and deliverance to them, hearken to their cries, and grant unto them the blessings for which they ask." (Salt Lake Temple Dedicatory Prayer)

Thus Saith the Lord

(see Continual Revelation)

"Thus saith the Lord" has been used throughout scriptural history, from the days of Abraham to Wilford Woodruff, who received the last revelation in which the Lord identifies himself as speaking in 1889.

Examples:
Bible - Gen 22:16; Rev 1:8 (appears 815 times)
Book of Mormon - 1 Nephi 13:34; Ether 4:7; Mormon 8:14 (appears 51 times)
D&C 1; D&C 133:36
Pearl of Great Price - Moses 6:27

Importance

TPJS 136 If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding; (see p. 52)
CWPenrose "President Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God; and when 'thus saith the Lord' comes from from him, the Saints investigate it:" (MS 54:191)
J.R. Clark "There are those who insist that unless the prophet of the Lord declares, "thus saith the Lord," the message may not be taken as a revelation. This is a false testing standard. For while many of our modern revelations as contained in the Doctrine and Covenants do contain these words, there are many that do not." (BYU, 7 July 1954)

Out of the 138 sections of the Doctrine and Covenants 112 identify in some way that God is speaking, such as "saith the Lord" or "I say unto you" (or a variation), 15 are not revelations, this leaves 7 sections which don't seem to be revelations and 2 which definitely are but don't use the above phrases to identify that it is God speaking, although it is obvious from the text itself that He is speaking.

The following are obviously not revelations (although inspired) -
2 (words of John the Baptist), 7 (scriptural passage), 13 (ordination), 65 (prayer), 74 (explanation), 77 (explanation), 102 (minutes), 109 (prayer), 110 (vision), 116 (refers to a revelation), 128 (epistle), 129 (teachings), 134 (statement of policy by Oliver Cowdery), 135 (epitaph), 137 (vision)

These do not seem to be revelations -
4 (blessing?), 14 (blessing?), 20 (a Church 'constitution' which seems to have been based on a revelation to Oliver Cowdery - see UR 8), 48 (blessing?), 122 (an epistle), 123 (an epistle), 128 (epistle)

This leaves 2 sections in which it is obvious that God/Jesus is speaking, but don't have "saith the Lord" or "I say unto you" in them -

24 - "thou shalt continue in calling upon God in My name" & 111 - "I,

the Lord, your God"

Thus we see that only in OD1 & 2 is God not identified as the source.

War Against the Saints

(See Manifesto, Falling Away)

Satan will fight against the Church in the last days and win a major battle

Dan 7:21 I beheld, and the same horn made war with the Saints, and prevailed against them.
Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ.
Rev 13:7 And it was given unto him to make war with the Saints, and to overcome them: ...
UR 79:10 The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon the Saints. (WWoodruff Rev, 25 Jan 1880)
JSmith "The 'Horn' made war with the Saints and overcame them, until the Ancient of Days came." (HC 3:389, See JSmith Journal, 9 Nov 1835)
WWoodruff "Thus endeth the year 1889 and the word of the Prophet Joseph Smith is beginning to be fulfilled that the whole nation would turn against Zion and make war upon the Saints. 1890 will be an important year with the Latter-day Saints and American nation." (WWoodruff Journal, 31 Dec 1889)

Are defeated because of unrighteousness:

D&C 103:8 And inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them. (See Jer 1:19, 15:20, JST Rom 8:31, D&C 6:34, 17:8, 18:5, 21:5-6, 33:13, 82:10, 98:22, 136:42)
UR 89:6 If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail. (WWoodruff Rev, 24 Nov 1889)
TPJS 259 The enemies of this people will never get weary of their persecution against the Church, until they [the Saints?] are overcome.

Washing of Feet / Anointing of Body

Ancient ordinances restored in this dispensation

Exo 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.
John 13:5 After that he poureth water into a bason, and began to wash the

disciples' feet, and to wipe them with the towel wherewith he was girded.

v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

D&C 88:139 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.

v140 And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.

Shaking dust off of feet

Mark 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. (see Matt 10:14, Luke 9:5)

Acts 13:51 But they shook off the adust of their feet against them, and came unto Iconium.

D&C 24:15 And in whatsoever place ye shall enter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside. (see D&C 75:20)

D&C 60:15 And shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret; and wash thy feet, as a testimony against them in the day of judgment.

Anointing and washing feet / body

Mark 14:3 ... there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

v6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

v8 She hath done what she could: she is come aforehand to anoint my body to the burying.

v9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. (See Matt 26:7-13)

Luke 7:37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

v38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

v44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

v45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

v46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. (See John 11:12, 12:3-7, also Exo 30:25,30-31 for a reference to Priestly anointings)

Note: Pope Gregory (d. 604) popularised the idea of Mary Magdalene being a sinner, whereas St. Ambrose (d. 397) and most modern scholars believe she was not, although both women anointed Jesus similarly.

Without Purse or Scrip

Missionary work is to be performed without money, as the Lord is to provide for their needs

Matt 10:9 Provide neither gold, nor silver, nor brass in your purses,

v10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Mark 6:8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

Luke 10:4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Luke 22:35 And he said unto them, When I sent you without purse and scrip, and shoes, lacked ye anything? And they said, "Nothing"

D&C 24:18 And thou shall take no purse nor scrip, neither staves, neither two coats, for the Church shall give unto thee in the very hour what thou needest for food and for rainment, and for shoes and for money, and for scrip.
D&C 84:78 For I suffered them not to have purse or scrip, neither two coats.
v86 Therefore, let no man among you ... from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.
However
HCKimball "... we do not want the Elders to beg from the poor that are scattered among the nations. We who first went did not have this done for us, but the circumstances are different now. ... now the time is come when the Gospel is to be preached to all nations, and that, too, more quickly than it has ever been before, and it is the word of the Lord that we shall sustain the ministry at home." (6 Apr 1863, JD 10:168, see Luke 22:36)
It seems that he must have been speaking only of limited financial support, as missionary work was still often performed "without purse or scrip" until the early 1920s.

World, Be Not of

(See Gathering, Segregation)
Should we or can we be "in the world, but not it"?

John 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
Rom 12:2 And be not conformed to this world: (see 1 Cor 2:12)
1 Jn 2:16 For all that is in the world ... is not of the Father, but is of the world.
James 1:27 Pure religion and undefiled before God and the Father is this ... to keep him unspotted from the world.
James 4:4 ... know ye not that friendship with the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God.
2 Cor 6:14 Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?
Alma 3:8 … that they might not mix and believe in incorrect traditions which would prove their destruction.
D&C 95:13 Now here is wisdom, and the mind of the Lord - let the house be built, not after the manner of the world, for I give not unto you that ye shall live after the manner of the world.
Hugh Nibley taught that the phrase was, "invented by a third-century Sophist (Diognetos), to the great satisfaction of the church members, who

were rapidly becoming very worldly." (Approaching Zion, p. 164)

Do not follow worldly customs

Lev 18:3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: ...

Jer 10:2 Thus saith the Lord, learn not the way of the heathen ...

v3 For the customs of the people are vain: ...

Although consider the following:

John 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *(However, see the subsequent verse)*

ETBenson "Christ taught that we should be in the world but not of it." (Benson, Teachings of, p. 391-2)

Note: Satan is called the "God of this world" (2 Cor 4:4)

Zion

(See Babylon, Gathering)

Only in Zion can we find our salvation

Salvation found in

Ps 14:7 Oh that the salvation of Israel were come out of Zion!

JST Ps 53:7 Oh that Zion were come, the salvation of Israel

Isa 46:13 ... I will place salvation in Zion for Israel my glory.

Isa 51:11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: (see Isa 35:10)

D&C 97:20 And He ["God" v19] hath sworn by the power of His might to be her ["Zion" v19] salvation and her high tower.

Safety (refuge) found in Zion *(see Gathering)*

D&C 45:68 And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

D&C 115:6 And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

D&C 124:36 For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

D&C 133:12 Let them, therefore, who are among the Gentiles flee unto Zion.

Is in America

AoF 10 We believe … that Zion will be built upon this [the American]

continent; (Talmage added "the New Jerusalem" in 1921)
TPJS 362 The whole of America is Zion itself from North to South …

Will not be moved

JST Ps 46:5 For Zion shall come, and God shall be in the midst of her; she shall not be moved:
JST Ps 125:1 They that trust in the Lord in mount Zion, cannot be moved, but abideth forever.
D&C 97:19 ... Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there.
D&C 101:17 Zion shall not be moved out of her place, notwithstanding her children are scattered. (also UR 79:59)

Those in Zion do not seek for riches

Jacob 2:18 But before ye seek for riches, seek ye for the kingdom of God.
Note: Some have misunderstood verse 19 "after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them" to be encouraging or at least allowing them to seek riches. Yet the Apostle Paul tells us that merely having a "hope in Christ" still leaves us "most miserable." (1 Cor 15:19) It is obtaining an assurity of that hope (see Jacob 4:6, Alma 28:12) - which happens when our 'calling and election' is made sure - that puts us in a position to seek for riches, but still only if it is done with "the intent to do good ... to feed the hungry ... and administer relief to the sick and the afflicted." Not to live a wealthy lifestyle!
2 Ne 26:31 But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.
D&C 68:31 Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

v32 These things ought not to be, and must be done away with from among them;

There is no poor amongst them *(see Consecration)*

Moses 7:18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.
Isa 14:32 That the Lord hath founded Zion, and the poor of his people shall trust in it.

Uncanonized Revelations

of the Presidents of the Church of Jesus Christ of Latter-day Saints

Joseph Smith
Brigham Young
John Taylor
Wilford Woodruff
1831 - 1889

Foreword

This selection has been compiled to make easily available the most significant of those revelations received by Latter-day Saint Prophets which are not (yet) part of the Doctrine and Covenants.

Although the LDS Church has not disputed the authenticity of these revelations,[1] they have presumably not added them to the body of canonized scripture because some of them deal with doctrines no-longer promoted by the Church.

The verse numbers in each section come from the out of print book Unpublished Revelations (Volume 1, edited by Fred C. Collier), although two of the revelations in this compilation did not appear in that book.[2]

We have also included D&C sections 131 and 132 so that all revelations on celestial marriage would be available in this one collection. We have also included the Lectures on Faith, as they were part of the Doctrine and Covenants until 1921.

Although these revelations have not been officially accepted in any Church conference, nevertheless they are the word of God given to His prophets, and it is up to us individually to gain a testimony of them, and accept and follow God's will revealed within them.

1 Although John Taylor's 1886 revelation has been the subject of some controversy, several General Authorities and faithful LDS scholars have testified to its authenticity.

2 See pages 245 & 256.

Revelations of Joseph Smith

Lamanites and Plural Marriage

17 July 1831 (UR 11)
West of Jackson County, Missouri

Verily, verily, saith the Lord, your Redeemer, even Jesus Christ, the light and life of the world ye cannot discern with your natural eyes, the design and purpose of the Lord your God, in bringing you thus far in the wilderness, for a trial of your faith - and to be especial witnesses to bear testimony of this land, upon which the Zion of God shall be built up in the last days, when it is redeemed.

2 Verily, inasmuch as ye are united in calling upon my name to know my will concerning who shall preach to the inhabitants that shall assemble this day to learn what new doctrine you have to teach them, you have done wisely - for so did the ancient Prophets, even Enoch, and Abraham, and others; and therefore, it is my will that my servant W. W. Phelps should preach the discourse; and that my servants Joseph Coe and Ziba Peterson should bear testimony as they shall be moved by the Holy Spirit. This will be pleasing in the sight of the Lord.

3 Verily, I say unto you, ye are laying the foundation of a great work for the salvation of as many as will believe and repent, and obey the ordinances of the Gospel, and continue faithful to the end: For, as I live, saith the Lord, so shall they live.

4 Verily, I say unto you, that the wisdom of man in his fallen state, knoweth not the purposes and privileges of my holy priesthood, but ye shall know when ye receive a fullness by reason of the anointing: For it is my will, that in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become, white, delightsome, and just, for even now their females are more virtuous than the gentiles.

5 Gird up your loins and be prepared for the mighty work of the Lord - to prepare the world for my second coming - to meet the tribes of Israel, according to the predictions of all the holy prophets since the beginning; For the final desolation and decrees upon Babylon: For, as the everlasting Gospel is carried from this land, in love for peace, to gather mine elect from the four quarters of the earth, for Zion - even so shall rebellion follow after, speedily, and hatred for war, until the consumption decreed hath made a full end of the kingdoms and nations, that strive to govern themselves by the laws and precepts, and force and powers of men, under the curse of sin in all the world.

6 Verily, I say unto you, that the day of vexation and vengeance is

nigh at the doors of this nation, when wicked, ungodly and daring men will rise up in wrath and might, and go forth in anger, like as the dust is driven by a terrible wind; and they will be the means of the destruction of the government and cause the death and misery of many souls; but the faithful of my people shall be preserved in holy places during all these tribulations.
7 Be patient therefore, possessing your souls in peace and love, and keep the faith that is now delivered unto you for the gathering of scattered Israel, and lo, I am with you, though you cannot see me, till I come: even so; Amen.

Letter from W.W. Phelps to Brigham Young, 12 August 1861

"About three years after this was given, I asked brother Joseph, privately, how 'we,' that were mentioned in the revelation could take wives of the 'natives' as we were all married men? He replied instantly 'In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Ziplah; by revelation - the Saints of God are always directed by revelation"

W. W. Phelps to Brigham Young, 12 August 1861.

The Duty of Bishops

7th January or March 1832 (UR 13)

Verily thus saith the Lord unto you my servant Sidney and Joseph:
2 I reveal unto you for your own benefit and instruction concerning the Bishops of my Church -
3 What is their duty in the Church.
4 Behold it is their duty to stand in the office of their Bishopric and to fill the judgement seat which I have appointed unto them - to administer the benefits of the Church or the overplusses of all who are in their stewardships, according to the commandments as they are severally appointed.
5 And the property or that which they receive of the Church is not their own but belongeth to the Church.
6 Wherefore it is the property of the Lord and it is for the poor of the Church, to be administered according to the law -
7 For it is the will of the Lord that the Church be made equal in all things.
8 Wherefore the Bishops are accountable before the Lord for their stewardships, to administer of their stewardship (in the which they are appointed by commandment jointly with you my servants) unto the Lord, as well as you my servants or the rest of the Church, that the benefits of all may be dedicated unto the Lord, that the Lord's storehouse may be filled

always, that ye may grow in temporal as well as spiritual things.
9 And now verily I say unto you, the Bishops must needs be separated unto their Bishopric and judgement seats from [the cares of business,]
10 But not from claim, neither from counsel.
11 Wherefore I have given unto you commandment that you should be joined together by covenant and bond -
12 Wherefore see that ye do even as I have commanded.
13 And unto the office of the Presidency of the High Priesthood I have given authority to preside with the assistance of his councilors over all the concerns of the Church.
14 Wherefore stand ye fast, claim your Priesthood in authority, yet in meekness -
15 And I am able to make you abound and be fruitful and you shall never fall -
16 For unto you I have given the keys of the kingdom and if you transgress not they shall never be taken from you.
17 Wherefore feed my sheep, even so, Amen.

Newel K. Whitney Papers, B.Y.U. Library.

Blacks & the Priesthood

May / June 1834

Zion's Camp[1]

... for the Spirit of the Lord saith the Negro has no right nor cannot hold the Priesthood.

Journal of L. John Nuttall 1:290-93.

George Q. Cannon also related that the Prophet Joseph had taught that "there would be a great wrong perpetrated if the seed of Cain were allowed to have the Priesthood before Abel should have posterity to receive it, and this curse therefore was to remain upon the seed of Cain until the time should come that Abel should have posterity." *(George Albert Smith papers)*

Church Leaders Reprimanded

5th December 1834 (UR 25)

Kirtland, Ohio

Verily, condemnation resteth upon you, who are appointed to lead my Church, and to be saviors of men; and also upon the Church;
2 And there must needs be a repentance and a reformation among you, in all things: In your examples before the Church and before the world;

1 Date and location may have been misremembered.

in all your manners, habits and customs, and salutations one toward another; Rendering unto every man the respect due the office, calling, and priesthood whereunto I, the Lord, have appointed and ordained you. Amen.

History of the Church 2:177.

The Twelve Condemned

3rd November 1835 *(UR 31)*

Thus came the word of the Lord unto me concerning the Twelve, saying -

2 Behold they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the monies which came into their hands,

3 Nevertheless, some of them dealt equally,

4 Therefore they shall be rewarded; but verily I say unto you, they must all humble themselves before me, before they will be accounted worthy to receive an endowment, to go forth in my name unto all nations.

5 As for my servant William, let the Eleven humble themselves in prayer and in faith, and wait on me in patience,

6 And my servant William shall return, and I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men;

7 And there shall be none mightier than he, in his day and generation,

8 nevertheless if he repent not speedily, he shall be brought low, and shall be chastened sorely for all his iniquities he has committed against me;

9 Nevertheless the sin which he has sinned against me is not even now more grevious than the sin with which my servant David W. Patten, and my servant Orson Hyde, and my servant William E. M'Lellin have sinned against me, and the residue are not sufficiently humble before me.

10 Behold the parable which I spake concerning a man having twelve sons;

11 For what man among you, having twelve sons, and is no respecter of them, and they serve him obediently,

12 and he saith unto one, Be thou clothed in robes, and sit thou here;

13 and to the other, Be thou clothed in rags, and sit thou there, and looketh upon his sons, and saith, I am just?

14 Ye will answer, and say, no man; and ye answer truly;

15 Therefore, verily thus saith the Lord your God, I appoint these Twelve that they should be equal in the ministry, and in the portion, and in their evangelical rights;

16 Wherefore they have sinned a very grevious sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice;

17 Therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come, verily thus saith the Lord. Amen."

History of the Church 2:300

The Last Days

November 1837 *(UR 41)*

Far West, Missouri

Verily thus saith the Lord, peace shall soon be taken from the earth,
2 And it has already begun to be taken; for a lying spirit has gone out upon the face of the earth and shall perplex the nations, and shall stir them up to anger against one another:
3 For behold saith the Lord, very fierce and very terrible war is near at hand, even at your doors,
4 Therefore make haste - saith the Lord - O ye my people, and gather yourselves together and be at peace among yourselves, or there shall be no safety for you.

Elders Journal, 2nd November 1837.

Forming Stakes

12th January 1838 (UR 44)

Kirtland, Ohio

Can any branch of the Church of Latter-day Saints be considered a Stake of Zion until they have acknowledged the authority of the First Presidency, by a vote of said Church?
2 Thus saith the Lord, Verily I say unto you nay.
3 How then?
4 Answer: No Stake shall be appointed except by the First Presidency and this Presidency be acknowledged by the voice of the Lord, otherwise it shall not be counted as a Stake of Zion.
5 And again except it be dedicated by this Presidency it cannot be acknowledged as a Stake of Zion, for unto this end, have I appointed them, in laying the foundation of and establishing my Kingdom.

Joseph Smith Collection,
Church Historians Office.

Trying the First Presidency

12th January 1838 *(UR 43)*

Kirtland, Ohio

In the presence of Joseph Smith Jr, Sidney Rigdon, Vinson Knight & G. W. Robinson at the French Farm, the following inquiry was made of the Lord:

2 A question asked of the Lord concerning the trying of the first Presidency of the Church of Latter-day Saints for transgression according to the item of law found in the third Section of the Book of Covenants, 37th verse Whether the decision of such an council of one Stake shall be conclusive for Zion and all the stakes –

3 Answer: Thus saith the Lord the time has now come when a decision of such an council would not answer for Zion and all her stakes –

4 What will answer for Zion and all her stakes?

5 Answer: Thus saith the Lord let the first presidency of my Church be held in full fellowship in Zion and all her stakes until they shall be found transgressors by such an high Council - over as is named in the 3rd Section, 37th verse of the Book of Covenants, in Zion by three witnesses standing against each member of said presidency.

6 And said witnesses shall be of long and faithful standing and such also as cannot be impeached by other witnesses, before said council

7 And when a decision is had by such an council in Zion it shall only be for Zion, it shall not answer for her stakes.

8 But if said decision be acknowledged by the Council of her stakes then it shall answer for her stakes.

9 But if it is not acknowledged by the stakes then such stakes may have the privilege of hearing for themselves.

10 Or if said decision shall be acknowledged by a majority of her stakes then it shall answer for all her stakes.

11 And again the presidency of said Church may be tried by the voice of the whole body of the Church of Zion, and the voice of a majority of all her stakes,

12 And again except a majority is had by the voice of the Church of Zion, and the majority of her stakes, the charges will be considered not sustained,

13 And in order to sustain such charge or charges before said Church of Zion or her stakes such witnesses must be had as is named above,

14 That is three witnesses etc. Each president that is of long and faithful standing can not be impeached by other witnesses before the Church of Zion or her stakes.

15 And all this saith the Lord, because of wicked and aspiring men, let all your doing be in meekness and humility before me, even so, Amen.

Kirtland Revelation Book,
Church Historians Office

Moving West

12th January 1838 (UR 45)
Kirtland, Ohio

Thus saith the Lord, let the presidency of my Church take their families as soon as it is practicable and a door is open for them, and move unto the west as fast as the way is made plain before their faces,
2 And let their hearts be comforted for I will be with them.
3 Verily I say unto you the time has come that your labours are finished in this place, for a season,
4 Therefore arise and get yourselves on to a land which I shall show unto you, even a land flowing with milk and honey.
5 You are clean from the blood of this people and wo unto those who have become your enemies who have professed my name saith the Lord, for their judgement lingereth not and their damnation slumbereth not,
6 Let all your faithful friends arise with their families also and get out of this place and gather themselves together unto Zion and be at peace among yourselves. O ye inhabitants of Zion or there shall be no safety for you.

Kirtland Revelation Book,
Church Historians Office

Raising up Seed in Plural Marriage
Fall 1841

[1]Joseph, unless you go to and immediately teach that principle *[namely polygamy or plural marriage]* and put the same in practice, *[you]* should be slain.

For thus saith the Lord, that the time has now come that I will raise up seed unto me as I spoke by my servant Jacob as is recorded in the Book of Mormon[2], therefore, I command my people.

Joseph Lee Robinson Journal.

The Council of Fifty
7th April 1842 *(UR 57)*

Verily, thus saith the Lord, This is the name by which you shall be called - The Kingdom of God and His laws, with the keys and power thereof, and judgement in the hands of his servants, Ahman Christ.

1 "He sent an holy angel with a drawn sword unto him, saying unto him," *(Joseph Lee Robinson Journal)*
2 Jacob 2:30.

William Clayton Journal, 1 January 1845

Plural Marriage to Sarah Whitney

27th July 1842 (UR 59)

Nauvoo, Illinois

Verily, thus saith the Lord unto my servant Newel K. Whitney,

2 The thing that my servant Joseph Smith has made known unto you and your family and which you have agreed upon is right in mine eyes,

3 And shall be crowned upon your heads with honour and immortality and eternal life to all your house, both old and young because of the lineage of my Priesthood, saith the Lord,

4 It shall be upon you and upon your children after you from generation to generation, by virtue of the holy promise which I now make unto you, saith the Lord.

5 These are the words which you shall pronounce upon my servant Joseph and your daughter Sarah Ann Whitney.

6 They shall take each other by the hand and you shall say,

7 You both mutually agree, calling them by name, to be each other's companion so long as you both shall live, preserving yourselves for each other and from all others, and also throughout all eternity, reserving only those rights which have been given to my servant Joseph by revelation and commandment and by legal authority in times past.

8 If you both agree to covenant and do this, then I give you Sarah Ann Whitney, my daughter, to Joseph Smith, to be his wife, to observe all the rights between you both that belong to that condition.

9 I do it in my own name and in the name of your wife, your mother, and in the name of my holy progenitors, by right of birth which is of priesthood, vested in me by revelation and commandment and promise of the living God, obtained through the holy Melchizedek, Jethro and other of the holy fathers commanding in the name of the Lord all those powers to concentrate in you and through to your posterity forever.

10 All these things I do in the name of the Lord Jesus Christ, that through this order he may be glorified and through the power of the anointing David may reign king over Israel, which shall hereafter be revealed.

11 Let immortality and eternal life henceforth be sealed upon your heads forever and ever.

Joseph Smith Collection
Church Historians Office

The Council of Fifty

18th April 1844 *(UR 57b)*

Nauvoo, Illinois

Ye are my constitution and I am your spokesmen, therefore from henceforth keep my commandments.

Joseph F. Smith minutes of Council of Fifty, 21 April 1880

Instructions on Celestial Marriage

16 May 1843 (D&C 131)

Ramus, Illinois

In the celestial glory there are three heavens or degrees;
2 And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];
3 And if he does not, he cannot obtain it.

History of the Church 5:392

Celestial Marriage
A Revelation on the Patriarchal Order of Matrimony Or Plurality of Wives[1]

12th July 1843 (D&C 132)

Nauvoo, Illinois

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines - 2Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. 3Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. 4For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. 5For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. 6And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

2 7And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

3 8Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. 9Will I accept of an offering saith the Lord, that is not made in my name? 10Or will I receive at your hands that which I have not appointed? 11And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? 12I am the Lord thy God; and I give unto you this commandment – that no man

1 The Lord calls this "a Revelation on the eternity of the marriage covenant, including the plurality of wives." in a revelation to John Taylor, see p. 260, v. 7.

shall come unto the Father but by me or by my word, which is my law, saith the Lord. 13And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. 14For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

4 15Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. 16Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. 17For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

5 18And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him who I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.

6 19And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them - Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths - then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon

their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

7 20Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power and the angels are subject unto them.

8 21Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. 22For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. 23But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also. 24This is eternal lives - to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore my law. 25Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

9 26Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

10 27The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

11 28I am the Lord thy God, and will give unto thee the law of my Holy Priesthood as was ordained by me and my Father before the world was.

12 29Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne. 30Abraham received promises concerning his seed, and for the fruit of his loins - from whose loins ye are, namely, my servant Joseph - which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. 31This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he

glorifieth himself. 32Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. 33But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

13 34God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. 35Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it. 36Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

14 37Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods. 38David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

15 39David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

16 40I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word. 41And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed. 42If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery. 43And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery. 44And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many. 45For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things

in due time.

17 46And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on the earth shall be retained in heaven.

18 47And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.

19 48And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven. 49For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. 50Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

20 51Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice. 52And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God. 53For I am the Lord thy God and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things and from henceforth I will strengthen him.

21 54And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law. 55But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. 56And again, verily I say, let mine handmaid forgive my

servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

22 57And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

23 58Now, as touching the law of the priesthood, there are many things pertaining thereunto. 59Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him. 60Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

24 61And again, as pertaining to the law of the priesthood - if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. 62And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. 63But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

25 64And again, verily, verily, I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. 65Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and she is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife. 66And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more

unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

Published in The Seer, Orson Pratt, 1852

Revelations of Brigham Young

Dancing in the Temple

1st January 1846
Nauvoo, Illinois

Verily thus saith the voice of the Spirit to you -

This is mine holy House which I have caused to be built in my holy name.

Therefore let no person go forth in the dance unless they will covenant to separate themselves from the world, and never again mingle in their society nor participate in their mirth or amusements from this time forth and for ever.

Seventies Record Book B, p. 177

Regarding James Strang

30th January 1846 *(UR 64)*
Nauvoo, Illinois.

Thus saith the Lord unto Reuben Miller through Brigham Young -

2 That [James] Strang is a wicked and corrupt man and that his revelations are as false as he is -

3 Therefore turn away from his folly - and never let it be said of Reuben Miller that he ever was lead away and entangled by such nonsense.

Brigham Young Journal, 31st January 1846.

Vision of Joseph Smith

17 February 1847 *(UR 66-67)*
Winter Quarters

I met with the brethren of the Twelve in the Historian's office. Conversation ensued relative to emigration westward. I related the following dream:

While sick and asleep about noonday of the 17th inst., I dreamed that I went to see Joseph. He looked perfectly natural, sitting with his feet on the lower round of his chair. I took hold of his right hand and kissed him many times, and said to him: “Why is it that we cannot be together as we used to be? You have been from us a long time, and we want your society and I do not like to be separated from you.”

Joseph rising from his chair and looking at me with his usual, earnest, expressive and pleasing countenance replied, “It is all right.” I said,

"I do not like to be away from you."

Joseph said, "It is all right; we cannot be together yet; we shall be by and by; but you will have to do without me a while, and then we shall be together again."

I then discovered there was a hand rail between us, Joseph stood by a window and to the southwest of him it was very light. I was in the twilight and to the north of me it was very dark. I said, "Brother Joseph, the brethren you know well, better than I do; you raised them up, and brought the Priesthood to us. The brethren have a great anxiety to understand the law of adoption or sealing principles; and if you have a word of counsel for me I should be glad to receive it."

Joseph stepped toward me, and looking very earnestly, yet pleasantly said, "Tell the people to be humble and faithful, and be sure to keep the Spirit of the Lord and it will lead them right. Be careful and not turn away the small still voice; it will teach you what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. [1][The mind of man must be open to receive all spirits, in order to be prepared to receive the Spirit of the Lord; otherwise it might be barred so as not to receive the Spirit of the Lord, which always brings peace and makes one happy and takes away every other spirit.] Tell the brethren if they will follow the spirit of the lord they will go right. Be sure to tell the people to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion."

Joseph then showed me the pattern, how they were in the beginning. This I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity. Joseph again said, "Tell the people to be sure to keep the Spirit of the Lord and follow it, and it will lead them just right."

[2][After this I turned away and saw Joseph as in the edge of the light; but where I had to go was as midnight darkness. He said I must go back, so I went back in the darkness. I want you all to remember my dream. For it is a vision of God and was revealed through the spirit of Joseph.]

Manuscript History of B. Young p. 529-530

1 Diary of Hosea Stout, 28 February 1847.
2 Ibid.

The Camp of Pioneers

28th May 1847 *(UR 68)*

Platt River, Nebraska.

I, Brigham, am constrained by the Spirit to say to you, my brethren, in this camp of pioneers, who have gone; or who have come out of bondage to find a location for a Stake in Zion,

2 Except you repent, and humble yourselves before the Lord, you shall not have power to accomplish your mission;

3 And all your toils and labors will prove a curse instead of a blessing unto you.

4 In vain do you think that your works will be accepted of the Lord, whilst your hearts are far from Him.

5 The voice of the Spirit of the Lord, is unto the Elders of Israel, prepare ye for the coming of the Son of Man in the clouds of heaven; yea in a pillar of fire, to take vengeance on the ungodly;

6 Yea, this is my commandment unto you, mine Elders, saith the Lord Almighty, that you speedily repent, lest judgements overtake you, and you be numbered with the foolish virgins.

7 Let this suffice; take heed to your ways, and keep your former covenants;

8 And I the Lord will deliver you from all your enemies, saith Him who is your Advocate with the Father; even so, Amen.

Brigham Young Papers, Church Historians Office.

Blacks & the Priesthood

5th February 1852

Salt Lake City, Utah

The Lord told Cain that he should not receive the blessings of the Priesthood nor his seed, until the last of the posterity of Abel had received the Priesthood, until the redemption of the earth. If there never was a prophet, or apostle of Jesus Christ spoke it before, I tell you, this people that are commonly called Negroes are the children of old Cain. I know they are, I know that they cannot bear rule in the Priesthood, for the curse on them was to remain upon them, until the residue of the posterity of Michal and his wife receive the blessings, the seed of Cain would have received had they not been cursed; and hold the keys of the Priesthood, until the times of the restitution shall come, and the curse be wiped off from the earth, and from Michael's seed. Then Cain's seed will be had in

remembrance, and the time come when that curse should be wiped off.

Now then in the kingdom of God on the earth, a man who has has the African blood in him cannot hold one jot nor tittle of Priesthood; Why? because they are the true eternal principals the Lord Almighty has ordained, and who can help it, men cannot. the angels cannot, and all the powers of earth and hell cannot take it off, but **thus saith the Eternal I am, what I am, I take it off at my pleasure, and not one particle of power can that posterity of Cain have, until the time comes the says he will have it taken away**.

... Let this Church which is called the Kingdom of God on the Earth; we will summons the First Presidency, the Twelve, the High Council, the Bishopric, and all the Elders of Israel, suppose we summons them to appear here, and here declare that it is right to mingle our seed with the black race of Cain, that they shall come in with us and be partakers with us of all the blessings God has given to us. On that very hour and day we should do so, the Priesthood is taken from this Church and Kingdom, and God leaves us to our fate.

Brigham Young Addresses, Ms d 1234, Box 48, folder 3, under date,
LDS Church Historical Department, Salt Lake City.
Teachings of President Brigham Young, p. 42-43,46.

The Law of Consecration

9 August 1874 *(UR 74)*
Lehi, Utah

Thus saith the Lord unto my servant Brigham,
2 Call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the Order of Heaven, for the furtherance of my kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead.

9th August 1874, Journal of Discourses 17:154.

Revelations of John Taylor

Celestial (Plural) Marriage

25/26 June 1882 *(UR 80)*
Salt Lake City

Question: Is the law of Celestial Marriage a law given to this nation or to the world?

2 Answer: No. In no other sense than as the Gospel is given, and in accordance with the laws thereof.

3 So far as it is made known unto men, it is made known unto them as the Gospel is made known unto them and is part of the New and Everlasting Covenant;

4 And it is only those who receive the Gospel that are able to, or capable of, entering into this Covenant.

5 Have I not said through my servant Joseph that "all kingdoms are governed by law," and if they receive not the law of my Gospel they cannot participate in the blessings of Celestial Marriage which pertains to mine elect.

6 No person, or people, or nation can enter into the principle of Celestial Marriage unless they come in by me, saith the Lord,

7 And obey the law of my Gospel through the medium of him who is appointed unto this power as made known unto my people through my servant Joseph in a Revelation on "The Eternity of the Marriage Covenant, including the Plurality of Wives."

8 I have therein stated that "all those who have this law revealed unto them must obey the same.

9 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory."[1]

10 Furthermore, "And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."[2]

11 It is again written that "All kingdoms have a law given;"[3]

12 The Celestial Kingdom including the promise of eternal life pertains to "the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son"[4]

1 D&C 132:3-4.
2 D&C 132:6.
3 D&C 88:36.
4 D&C 88:5

13 Therefore such must be sanctified from all unrighteousness that they may be prepared for the Celestial Glory,
14 "For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.
15 "And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.
16 "And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory."[1]
17 Each of the persons inhabiting these several kingdoms shall be quickened by the same power that pertains to the kingdom that they are destined to inherit, whether Celestial, Terrestrial, or Telestial; and shall receive of their respective glories.
18 And again it is written, "And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.
19 "That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still."[2]
20 It is further written, speaking of Celestial Marriage, "And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead."[3]
21 This law is a Celestial law and pertains to a Celestial Kingdom.
22 It is a new and everlasting covenant, and appertains to thrones, principalities, powers, dominions, and eternal increase in the Celestial Kingdom of God.
23 You are not now sent to proclaim this principle to the United States, nor to the world, nor to urge it upon them.
24 It is not for them as a nation or nations, only as many as accept the law of my Gospel and are governed thereby.

1 D&C 88:22-24.
2 D&C 88:34-35.
3 D&C 132:7.

25 Behold, if you were to preach this principle unto them and they said "we accept it," could you then administer it unto them? Verily, I say unto you, nay.
26 Have I not said, "Behold mine house is a house of order, saith the Lord God, and not a house of confusion.
27 "Will I accept of an offering saith the Lord, that is not made in my name?
28 "Or will I receive at your hands that which I have not appointed?
29 "And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?
30 "I am the Lord thy God; and I give unto you this commandment - that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.
31 "And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.
32 "For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.
33 "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world."[1]
34 You ask, what shall we do? Thus saith the Lord God, "Obey my law, and seek not to become a law unto yourselves, nor trust to outside influences; but seek in the way appointed to the Lord your God.
35 Ye are my spokesmen, I am your God; and as I have before said, I now again say, "Henceforth do as I shall command you."
36 Concerning the course taken by the United States they have [the liberty] a right to reject this law themselves, as they have [the liberty] a right, to reject the Gospel; but it is contrary to the provisions of the Constitution, which is the supreme law of the land, for them to prohibit you from obeying it.
37 Therefore abide in my law which I have revealed unto you, saith the Lord God, and contend for your rights by every legal and constitutional method and in accordance with the institutions, laws, and Constitution of the United States.
38 Be humble, be faithful, be diligent, seek unto Me and it shall be made known unto you from time to time what My will is pertaining to this matter.

1 D&C 132:8-15.

39 I am the Lord your God, hearken unto Me, and obey My law, and your enemies shall be confounded, and My kingdom shall be victorious. Even so, Amen.

John Taylor Papers, Church Historians Office.

The Kingdom of God

27 June 1882 *(UR 81)*

Salt Lake City

Verily, thus saith the Lord, I have instituted my Kingdom and my laws, with the keys and power thereof,

2 And have appointed you as my spokesman and my Constitution, with President John Taylor at your head, whom I have appointed to my Church and my Kingdom as Prophet, Seer and Revelator unto my Church and unto my Kingdom, and to preside over my Church and over my Kingdom, and to be my mouthpiece unto my Church and unto my Kingdom,

3 And I will honor him, and he shall speak forth the words that I will reveal unto him from time to time by the whisperings of my Spirit, by the revelation of my will and my word, or by mine own voice, as I will, saith the Lord; and ye shall listen to his words as my words, saith the Lord your God.

4 Thus saith the Lord God who rules in the heavens above and in the earth beneath,

5 I have introduced My Kingdom and my government, even the Kingdom of God, that my servants have heretofore prophesied of and that I taught my disciples to pray for, saying,

6 "Thy Kingdom come, thy will be done on earth as it is in heaven," for the establishment of my rule, for the introduction of my law, for the protection of my Church, and for the maintenance, promulgation and protection of civil and religious liberty in this nation and throughout the world;

7 And all men of every nation, color and creed shall yet be protected and shielded thereby;

8 And every nation and kindred, and people, and tongue shall yet bow the knee to me, and acknowledge me to be Ahman Christ, to the glory of God the Father.

9 And my law, and my rule, and my dominion shall extend over the whole earth, and no one shall stay my hand, or question my authority;

10 For I rule by right in the heavens above, and in the earth; and my right, and my rule, and my dominion shall yet be known and extended to all people.

11 And now, behold, I speak unto you through my servant John, whom

you have acknowledged and shall acknowledge as my spokesman.
12 Thus saith the Lord God, the maker of heaven and earth, the ruler of the universe, whose right it is to rule in the heavens above, and in the earth beneath,
13 Behold, I raised up my servant Joseph Smith to introduce my Gospel, and to build up my Church and establish my Kingdom on the earth;
14 And I gave unto him wisdom, and knowledge and revelation, and intelligence pertaining to the past, the present, and the future, even to that extent which was not known among men;
15 And I endowed him with power from on high, and conferred upon him the Priesthood of Aaron, and also the Priesthood of Melchizedek, which is after the order of the Son of God, even the holiest of all, and after the power of an endless life, and administereth forever in this world and the world to come.
16 He was called and ordained to this office before the world was.
17 He was called by me, and empowered by me, and sustained by me to introduce and establish my Church and Kingdom upon the earth;
18 And to be a Prophet, Seer, and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel.
19 He was slain for the testimony of Jesus and for the word of God; but he yet lives, and is with me where I am.
20 And now I speak unto you who are members of this council and of my Kingdom, and I say unto you, as I said unto my disciples of old, Ye have not chosen me, but I have chosen you.
21 I called you by my servant Joseph, and by my servant Brigham, and by my servant John.
22 You did not teach and instruct me; but I have taught and instructed you and organized you according to my eternal laws.
23 Ye are my Constitution, and I am your God;
24 And I will be acknowledged; and my will and my word and my law shall bear rule in my Kingdom, saith the Lord.
25 If it does not, then it is not my Kingdom, and then are ye not my spokesmen;
26 For if it is by the wisdom of man, by the intelligence of man, and under the direction of man, then it is a Kingdom of man, and it is not of me, and I will not acknowledge it, saith the Lord God.
27 Have I not instructed you in all that you know, and is not this Kingdom organized and directed by revelation from me?
28 Is it not called the Kingdom of God? If, therefore, it is not my Kingdom, why do you make use of my name and invoke my authority and my aid?
29 Is this Kingdom not called, "the Kingdom of God, and His laws, with the keys and power thereof, and judgment in the hands of his servants,

Ahman Christ."
30 And because I am kind and beneficient to all peoples, and because I have given to man his free agency and have always maintained that free agency among all peoples, and have treated all men alike among all nations, and made the sun to shine on the evil and the good, on the just and the unjust, and have never controlled the consciences of men, think ye, therefore, that I have no rights, and will yield up all my authority to the dictates and caprices of wicked and corrupt men?
31 Verily, I say unto you, Nay.
32 Behold, Satan sought to take away the free agency of man in the beginning, for which cause he was thrust out of heaven, and has sought to introduce the same principles upon the earth, which principles are opposed to me, to my institutions, and my laws, and to the freedom, the welfare and happiness of man,
33 And by which principles the Government of the United States sought to deprive my people of their free agency;
34 And because men have been under the influence and power and dominion of Lucifer, and because tyranny and oppression and evil have abounded by him, and not by me saith the Lord your God, shall righteousness and justice, and judgment, and truth, and virtue, and holiness be forever trampled under foot? And the principles of tyranny, oppression and misrule, and anarchy, deception, and fraud forever prevail?
35 Verily, I say unto you Nay;
36 And for this cause have I introduced my Church and my Kingdom, that pure and righteous principles might be inculcated, and man, by his free agency, yield a willing obedience to my law;
37 For after this testimony and the rejection thereof, I will sweep the earth of evil doers as with the besom of destruction;
38 For this is my right, and while man has his free agency, judgment belongs to me, saith the Lord.
39 And I will come out of my hiding place and vex the nations of the earth because of their iniquities, their misrule, their tyranny, their oppression, their corruption, their murders, their adulteries and fornications and all their abominations;
40 And because my servant Joseph, whose soul was pained because of their cruelties and oppressions, the injustice, fraud and corruption, and the inhumanity of men, proclaimed himself the advocate of human rights, the advocate of liberty, and the friend of man;
41 And because, according to my eternal decrees, the free agency of man should be guaranteed to all men, I moved upon him to introduce into my Kingdom certain parties not in my Church, for the purpose of exhibiting unto my Kingdom that I would still maintain the free agency of man, and that I hold inviolate that principle and will still maintain it to the end,

42 Think ye, therefore, that because they are thus admitted to a share in my Government and my laws that they shall be permitted to break their covenants, violate their obligations, and reject me and my laws and authority, and seek to overthrow the Kingdom of God, and deprive my people who are contending for freedom, and who shall yet maintain it, of their agency, and of my laws?
43 Verily, I say unto you, Nay.
44 They may be admitted to the rights of representation in the manner appointed, after subscribing to my covenants and commandments, and have a full and free opportunity of presenting their views, interests and principles, and enjoying all the freedom and rights of this council;
45 But they shall acknowledge me and my laws in this council, saith the Lord God;
46 For my people's rights and immunities and free agency shall be acknowledged as well as those of all other people, and my laws and government shall be sustained, or I will not acknowledge you, saith the Lord.
47 I have invested you with the keys and power of my Kingdom and they cannot be bartered away to others.
48 Shall all men be free? Yes, free to do right, free to express their sentiments and opinions, and have a full, fair and free representation;
49 But no man shall violate his covenants, pervert my laws, subvert others free agency, and trample upon mine authority in this council, saith the Lord your God.
50 Again I say unto you as I said before, Henceforth do as I shall command you, saith the Lord your God. Even so, Amen.

John Taylor Papers, Church Historians Office

The Kingdom of God

June / July, 1882 *(UR 82)*

Am I not King of Kings and Lord of Lords?
2 Do I not rule in the heavens above and in the earth beneath, as I will, saith the Lord!
3 And though men do not acknowledge me, yet do I control them; and I will control them according to my will and purposes,
4 And I will make use of the kings of the earth, and the rulers and powers of the earth to accomplish my purposes, saith the Lord God your Redeemer, and none shall stay my hand.
5 And I will build up my Kingdom as I have heretofore decreed and made known through the mouth of mine holy prophets,
6 So far as they have declared my purposes pertaining thereto

7 And I have many other things to make known and to proclaim relative to my Church and to my Kingdom, and to the building up of my Zion on the earth.
8 Behold, you are my Kingdom and rulers in my Kingdom, and then you are also, many of you, rulers in my Church according to your ordinations therein.
9 For are you not of the First Presidency, and of the Twelve Apostles, and some Presidents of Stakes, and some Bishops, and some High Priests and some Seventies and Elders therein?
10 And are ye not all of my Church and belong to my holy Priesthood?
11 And then, are ye not all of my Kingdom, and do you not belong to my Kingdom, and are ye not the representatives thereof, even my Constitution?
12 And am I not your God, even your Redeemer and your King!
13 Behold, I have told you to do as I command you, and have I not a right to dictate in the affairs of my Kingdom,
14 And is it not incumbent upon you to obey me as your Lord, your Lawgiver and your King!
15 Behold, thus saith the Lord, I will be obeyed by my Council, and if they do not acknowledge me, I will not acknowledge them, saith the Lord of Hosts, the God and King of the whole earth.
16 Speaking of my Church, Behold I established my Church that I might reveal unto them my word, and my will and the law of the Gospel, and the order of the Holy Priesthood.
17 And I set in order my Priesthood, even the Aaronic and Melchizedek, and I have sent forth mine Elders to the world to preach this Gospel of the Kingdom to all people, and to gather mine elect from among all nations, that a people might be prepared through my Gospel, through the manifestation of my spirit, even the spirit of truth, the Gift of the Holy Ghost, the Comforter, and through the teachings of my holy Priesthood and the revelations of my will to comprehend the law of my Gospel, to be one with each other, and to be one with me as I am one with the Father, to comprehend and obey the principles of righteousness, virtue, holiness, purity, and the love and fear of God, and to assist in building my Zion unto me, saith the Lord of hosts, and to prepare for the salvation and redemption of the world, even the living and the dead.
18 And again, it required this Gospel, this Priesthood, this revelation, this unity, this spirit, to introduce the Kingdom of God, the law of God, the authority and dominion of God, that the will of God might be done on earth as it is done in heaven.
19 I rule now among the nations but not by their consent, and the rulers of the earth do not know me or my law, nor recognize my authority.
20 They have their free agency and use it; so have also my people, and

they use their agency through my Gospel to serve me, to obey my law and to build up my Church and Kingdom.
21 For outside of my Church there is no people on the earth who will listen to my law,
22 And if there was no people who would listen to my law, how could I have a Kingdom, and how could I be their ruler?
23 I have established my Kingdom to be a shield and protection to my Church, to learn and comprehend my law, and to carry out my purposes, that my will may be done on earth as it is done in heaven:
24 The Church through the law and Spirit of the Gospel to preserve the virtue and purity of the Kingdom;
25 And the Kingdom to preserve and protect the Church from the aggressions of the wicked and ungodly.
26 And behold, I do not want my own will, but the will of my Father;
27 The same is my Father and my God, and your Father and your God, and we are one, I in him, and you in me.
28 Are I and my Father with the Church? Yes.
29 Are we not also with the Kingdom? Yes.
30 Am I not your God, your Ahman Christ? You so acknowledged me.
31 My father is King of Kings and Lord of Lords.
32 I rule as my father directs me, and if ye rule and direct according to my will, under the direction of my servant who is your president and head, are we not one, and is it not the rule and government of God?
33 And any kingdom, or government, or dominion that is not under my direction, and does not acknowledge me, I will not acknowledge, saith the Lord of Hosts;
34 And if they fight against me and my laws, and my Church, and my Kingdom, they shall be overthrown in mine own due time, for I have so decreed. Even so, Amen.

John Taylor Papers, Church Historians Office
(This was canonized in several European editions of the Doctrine and Covenants)

Priesthood Authority

13 October 1882 *(UR 83)*
Salt Lake City

Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church:
2 Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labours devolving upon you, for you have a great work to

perform;
3 And then proceed to fill up the presiding quorum of Seventies, and assist in organizing that body of my Priesthood who are your co-laborers in the ministry.
4 You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law:
5 For it is not meet that men who will not abide my law shall preside over my Priesthood;
6 And, then proceed forthwith and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the Gospel, among the Lamanites throughout the land.
7 And then let High Priests be selected under the direction of the First Presidency to preside over the various organizations that shall exist among this people;
8 That these who receive the Gospel may be taught in the doctrines of my Church and in the ordinances and laws thereof, and also in the things pertaining to my Zion and my Kingdom, saith the Lord, that they may be one with you in my Church and in my Kingdom.
9 Let the Presidency of my Church be one in all things; and let the Twelve also be one in all things; and let them all be one with me and am one with the Father.
10 And let the High Priests organize themselves, and purify themselves, and prepare themselves for this labor and for all other labors that they may be called upon to fulfill.
11 And let the Presidents of Stakes also purify themselves, and this Priesthood and people of the Stakes over which they preside,
12 And organize the Priesthood in the various stakes according to my law, in all the various departments thereof, in the High Councils, in the Elders Quorums, and in the Bishops and their Councils, and in the Quorums of Priests, Teachers and Deacons, that every Quorum may be fully organized according to the order of my Church;
13 And, then, let them inquire into the standing and fellowship of all that hold my holy Priesthood in their several Stakes;
14 And if they find these that are unworthy let them remove them, except they repent;
15 For my Priesthood, whom I have called and whom I have sustained and honored, shall honor me and obey my laws, and the laws of my Holy Priesthood, or they shall not be considered worthy to hold my Priesthood, saith the Lord.
16 And let my Priesthood humble themselves before me, and seek not their own will but my will;
17 For if my Priesthood whom I have chosen, and called, and endowed

with the Spirit and gifts of their several callings, and with the powers thereof do not acknowledge me I will not acknowledge them, saith the Lord; for I will be honored and obeyed by my Priesthood.
18 And, then, I call upon my Priesthood, and upon all of my people to repent of their sins and shortcomings, of their covetousness, and pride, and self will, and of all their iniquities wherein they sin against me;
19 And to seek with all humility to fulfill my law, as my Priesthood, my Saints, and my people;
20 And I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities appointed therewith, and to purify themselves before me, and to purge out iniquity from their households.
21 And I will bless and be with you, saith the Lord,
22 And ye shall gather together in your holy places wherein ye assemble to call upon me, and ye shall ask for such things as are right,
23 And I will hear your prayers, and my Spirit and power shall be with you, and my blessing shall be upon you, upon your families, your dwellings, and your households, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertain to you;
24 And you shall be my people and I will be your God;
25 And your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord,
26 And they shall not have power nor dominion over you;
27 For my word shall go forth, and my work shall be accomplished, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me. Even so, Amen.

John Taylor Papers, Church Historians Office

The Seventies

14 April 1883 *(UR 84)*
Salt Lake City

"Show unto us Thy will, O Lord, concerning the organization of the Seventies."

What ye have written is my will, and is acceptable unto me: and furthermore,
2 Thus saith the Lord unto the First Presidency, unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work.
3 Fear me and observe my laws and I will reveal unto you, from time

to time, through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and rolling forth of my kingdom, and for the building up and the establishment of my Zion.

4 For ye are my Priesthood and I am your God. Even so. Amen.

Messages of the First Presidency 2:354

Funds and Priesthood Leaders

28 April 1883 *(UR 85)*
Salt Lake City

You have asked me why your mind was confused and dull within the last two days.
2 Verily, thus saith the Lord, by the whisperings of his spirit and the Still small Voice, that the arrangement which you have contemplated with my servant, Thomas, is not acceptable to me.
3 He should have listened to your offer which would have been profitable to himself and acceptable to me.
4 When you rejected his offer you did right, and my Spirit was with you;
5 But when you, in your zeal to show that you had faith in me and in my word, accepted propositions and assumed responsibilities which were not in accordance with the order that I showed you, you did wrong, and I withdrew my Spirit.
6 For it is forbidden my Presidency to go into debt unless I, the Lord, command it;
7 For these things lead to confusion and bondage.
8 Besides, have I now shown unto you, my servant John, a way to raise a fund which should be at your disposal for the accomplishment of my purposes, and by which the rights and properties of my people should be preserved in all of these matters?
9 You must abide by this principle.
10 My servant, Thomas, does not understand fully this matter.
11 Confer with him on this subject, and if he can see these things and follow Counsel he shall assist you in the developments contemplated.
12 For you, nor my servant, George Q. Cannon, cannot attend to these details;
13 But if he, Thomas, cannot enter freely into this matter without restraint, then shall you arrange with him, according to wisdom, and withdraw from the consumation of the contemplated arrangement.
14 Behold, I have shown unto you many things, and I will continue to make known unto you my will, from time to time, on things temporal as well as spiritual; things pertaining to my Church, my Kingdom and my Zion;
15 And you shall be my mouthpiece saith the Lord,
16 And I will greatly bless you, and lift you up, and exalt you, saith the Lord,
17 For your words and works are acceptable unto me, and I know of your zeal and integrity in my cause, and you shall be made a blessing to my people, and your name shall be honored in Israel, and in this nation and

among the nations of the earth;
18 For they that honor me I will honor.
19 And I will also greatly bless my servant, George Q. Cannon, who is acceptable before me, and who is exceedingly desirous to do my will.
20 And I will also bless my servant, Joseph F. Smith, whose heart and spirit is right before me, and who is also desirous to fulfill my law,
21 And these your Counselors shall be greatly blessed with you;
22 And you shall be my mouthpiece unto them, and I will also show unto them my will from time to time.
23 And you shall be one in spiritual things, and also in temporal things in due time,
24 And I will show unto my people and unto the world, that this world is mine, and that I created it by my power, and the gold and silver, and copper, and brass, and iron and riches and precious things thereof, and all that pertains thereunto are mine,
25 And my people shall know that they are mine, and that they live in me, and move and exist by me, and have their being from me,
26 And that all which they possess is mine, and is obtained of me, and that they are, and can only be stewards over that which I have given unto them to possess, and which they could not have only of me and by me, whether it relates to this earth and the fulness thereof, to wives, children, and friends, to gold, silver, houses, lands, riches, and possessions pertaining therto, or to thrones, principalities, powers, dominions and exaltations in my eternal Kingdoms.
27 And my Presidency shall be one, and the Twelve shall be one, and the Presidencies of Stakes and the High Councils shall be one,
28 And all of my holy Priesthood in their several quorums, standings, offices, and positions, shall be one and all of my Priesthood shall be united as one,
29 And they shall be one with my people, and my people shall be one with them,
30 And they shall be my Church, my Kingdom and my Zion,
31 And I will be one with them and be their God.
32 Let every person, therefore, be diligent and act in their several positions, callings or Priesthood, and honor and magnify the same, and honor and obey me, the Lord their God, and respect and obey the counsels of my holy Priesthood, and I will honor and exalt them, saith the Lord, in time and throughout eternity.
33 And as it regards my servant, John Taylor, it is not necessary for him to attend to the minutia or details or either spiritual or temporal things, but only to give general directions, or as I may make manifest from time to time.
34 And his Counselors are to be his assistants. And the First

Presidency shall call upon the Twelve, the Presidents of Stakes, the Bishops, and others to assist in these duties,
35 And I will raise up wise and prudent men, from time to time, to assist in Temporal as well as Spiritual things, for they are all one with me.
36 And then, let the Twelve call upon the Seventies; and let the High Priests, the High Councils, and Elders, and Bishops and the lesser Priesthood, all who labor for Zion be diligent and obedient,
37 And let every man put in his sickle and reap, and fulfill and magnify his calling, office or Priesthood.
38 These things belong to my Priesthood, but more properly to the School of the Prophets.
39 Let the School of the Prophets be organized, even all such as are worthy,
40 But if they are found unworthy they shall not have a place in my school;
41 For I will be honored by my Priesthood; and let my laws be made known unto them as may be deemed expedient.

Church Historical Department

Logan Temple

May 1884 *(UR 86)*

Logan

As thou hast asked me concerning this Temple, thus saith the Lord:
2 I accept this house which thou hast built, and also the labors of the Committee, the Superintendent, and the Architect thereof, and of those who have in anywise contributed to the building or beautifying the same, by their labor or by their means;
3 And inasmuch as it shall be preserved pure and not be defiled my presence shall be there, even the power of my Spirit, the Gift of the Holy Ghost; which shall be in this house hereafter be more fully understood;
4 and I will acknowledge the ordinances which shall be administered therein, both for the living and the dead;
5 and my blessing shall attend the administration of the ordinances, and shall rest upon those who administer therein, inasmuch as they comply with the order and institutions of my house, and act with purity and singleness of heart before me, according to my word, my ordinances and my law;
6 and this house shall be a house of prayer, a house of learning, a house of God, wherein many great principles pertaining to the past, to the present and the future shall be revealed,
7 and my word and my will be made known; and the laws of the

Universe, pertaining to this world and other worlds be developed;
8 for in these houses which have been built unto me, and which shall be built, I will reveal the abundance of those things pertaining to the past, the present, and the future, to the life that now is, and the life that is to come, pertaining to law, order, rule, dominion and government, to things affecting this nation and other nations;-
9 the laws of the heavenly bodies in their times and seasons, and the principles or laws by which they are governed, and their relation to each other, and whether they be bodies celestial, terrestrial or telestial, shall be made known, as I will, saith the Lord,
10 for it is my will and my purpose to place my people in closer communion with the heavens, inasmuch as they will purify themselves and observe more diligently my law;
11 for it is in mine heart to greatly bless and exalt my people, and to build up, exalt and beautify my Zion, inasmuch as they shall observe my law. Even so, Amen.

Church Historical Department

Priesthood Being in Order

25 December 1884 *(UR 87)*

There are some things that ought to be put right.
2 Some time ago there was word given for the brethren and their families to put themselves in order before the Lord;
3 And it is necessary that these things should be carried out, for there has been a negligence in some of these matters;
4 And if my people and Priesthood desire my blessing, and guidance, and protection, they must and shall be subject to my law
5 And it is necessary that the various quorums of the Priesthood should place themselves right before me, saith the Lord;
6 And that as individuals they should place themselves in that position, for if they do not they have no claim upon my blessing or my protection.
7 A day of trouble, and anxiety and sorrow, and judgment will soon overtake this nation and other nations: it is nigh at hand,
8 And the inhabitants of Zion must purge themselves from iniquity, folly, covetousness, and vanity, and listen to and obey my laws, or they cannot have my protection.
9 For I, the Lord, will not be mocked,
10 But the wrongdoer shall receive the just recompense of reward; and the sinners in Zion shall be afraid;
11 And fearfulness shall also take hold of the wicked and the ungodly

that are in your midst.
12 And if you, my people, obey my law and keep my commandments, to do them not in name only, but in reality, I will be your shield and protector, and your strong tower and no man shall be able to hurt you, for I will be your defense.
13 Therefore, humble yourselves before me, and purify yourselves, that your acts and doings may be acceptable before me.
14 For if you do not you will share in the condemnation of the wicked.
15 Therefore, listen to the counsels of those whom I have appointed, and seek not your own will and way, but the will of the Lord your God;
16 For by him only can you be sustained in the time of trouble which is fast approaching. Even so, Amen.

Church Historical Department

Continuation of Plural Marriage

27 September 1886 *(UR 88)*
Centerville, Utah

My son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people.
2 Thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant;
3 For I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with; but they stand forever.
4 Have I not given my word in great plainness on this subject?
5 Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandment, and yet I have borne with them these many years because of the perilous times. And furthermore it is pleasing to me that men should use their free agency in these matters.
6 Nevertheless I the Lord do not change and my word and my covenants and my law do not.
7 And as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law.
8 And have I not commanded men that if they were Abraham's seed and would enter into my glory they must do the works of Abraham.
9 I have not revoked this law nor will I for it is everlasting and those who will enter into my glory must obey the conditions thereof, even so, Amen.

John Taylor Papers, Church Historians Office

The 1886 Visitation to John Taylor of Jesus and Joseph Smith

1886 was a difficult year for the Church, a great number of Latter-day Saints were convicted of polygamy, and a great many of them, including Apostle Lorenzo Snow, were put in jail. Some of the Saints who had previously fled to Canada found themselves no longer safe, as it now became against the law there too. Two thousand Mormon women involved in plural marriages protested the government's persecution against their husbands, but were largely ignored. Ironically this was the year the statue of liberty was erected, however, it seemed that Mormons weren't entitled to such liberty, freedom and justice as the rest of Americans. Even Church President John Taylor had to go into hiding as there was a price on his head for his capture, and his picture (along with George Q. Cannons') featured on wanted posters throughout the territory.

Despite being out of the public's eye, John Taylor still had an important role and mission to fulfill as God's prophet, and even though the United States and many of the Saints had forsaken him, the Lord was mindful of him, and he found refuge in the homes of a few trusted Saints. John Taylor had faced persecution and death before at the hands of the mob that killed Joseph Smith, but as the Lord revealed to Wilford Woodruff half a decade before he went into hiding, "I have preserved my servant John Taylor for a wise purpose in me." (Woodruff Journal, 28 Dec 1880[1]) This is the story of how he fulfilled that prophesy, from someone who witnessed it.

While the brethren were at the Carlisle residence [in Murray] in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp[2], Horace Eldredge, William Jennings, John T. Caine[3], Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the Plural Marriage relation, but also from prominent men who were presiding in various offices of the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards[4], John T.

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1 See page 291.

2 The John Taylor Papers contain a letter from President Taylor to John Sharp, dated 2 May 1887 on this subject.

3 "He was President of the convention and strongly urged the adoption of the clause in the proposed constitution prohibiting polygamy, believing this to be the true solution of the 'Mormon' problem, and the only course that would satisfy the government and people of the United States." *(John T. Caine, LDS Biographical Encyclopedia 1:733)*

4 The John Taylor Papers contain letters from Taylor on this subject to Franklin S. Richards, dated 19 February & 2 May 1887.

Caine and James Jack to get up a statement or Manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

[Some were insisting that the Church issue some kind of edict to be used in Congress, concerning the surrendering of Plural Marriage, and that if some policy were not adopted to relieve the strain the government would force the Church to surrender. Much was said in their deliberations for and against some edict or manifesto that had been prepared.][1]

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others, met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest. Between one and two o'clock P. M., Brother Bateman came and woke me up and asked me to be at my father's home where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day. *[President Taylor replied: "Do you think that I would decide on such an important matter as that without taking it to the Lord and get His decision and final word on the matter?"]*[2]

Brothers Clawson and Richards, were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days trip I had just completed.

[Two were usually selected each night, and they took turns standing guard to protect the President from trespass or approaching danger. Exceptional activity was exercised by the U.S. Federal Officers in their prosecutions of the Mormon people on account of their family relations in supposed violation of the Federal Laws.]

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. [Soon after our watch began, Charles H. Birrrell reclined on a pallet and went to sleep.

1 Note: non-italicized passages in square brackets come from Lorin Woolley's 1912 affadavit

2 Note: italicised passages (in square brackets) come from Daniel R. Bateman's affadavits of 1934 & 38

President Taylor had entered the south room to retire for the night.] President Taylor's room had no outside door. The windows were heavily screened.

Sometime after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of the voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell and we both sat up until eight o'clock the next morning.

[The conversation was carried on all night between President Taylor and the visitor, and never discontinued until the day began to dawn – when it ceased and the light disappeared. ... My father came into the room where we were on watch ...]

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.[1] [His countenance was very bright and could be seen for several hours after.]

He stated, "Brethren, I have had a very pleasant conversation all night with Brother Joseph."[2] (Joseph Smith) I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present, at this meeting, in addition to President Taylor, George Q. Cannon, L. John

1 "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." *(Exodus 34:30)*

2 "he [Joseph] yet lives, and is with me where I am." *(Revelation to John Taylor, 27 June 1882, Unpublished Revelations 81:19)*
"Elder [Lorin] Woolley testified that he knew the Prophets Joseph, Brigham and Heber lived for he had seen them as they appeared to President John Taylor in brother John Woolley's house." *(Andrew Kimball Journal, 25 January 1897.)*

Nuttall, John W. Woolley, Samuel Bateman, Charles H. Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until five in the afternoon without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again.

[He asked those present if they were willing to consecrate all that they had to the furtherance of the cause of righteousness in case it is requested of them. They responded they were. He asked if they were willing to give up their lives for the truth in the event it was required. They answered they were.]

He then *[placed them under covenant to uphold and sustain the principles of the Gospel and]* put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document, - never! I would suffer my right hand to be severed from my body first. Sanction it, - never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage[1] *[the 1886 revelation to John Taylor]*. Then he talked to us for some time, and said, "Some of you will be handled and ostracized and cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle[2]. There are only three left who were

1 "There was a revelation that John Taylor received and we have it in his handwriting. We've analyzed the handwriting. It is John Taylor's handwriting and the revelation is reproduced by the Fundamentalists ... The revelation is dated September 27; that fits the account of the meeting, 1886." *(Reed C. Durham, LDS Stake High Priests meeting, 24 Feb 1974)*

2 "You will live to see men arise in power in the Church who will seek to put down your friends and the friends of our Lord and Saviour, Jesus Christ. Many will be hoisted because of their money and worldly learning which they seem to be in possession of; and many who are the true followers of our Lord and Saviour will be cast down." *(Joseph Smith to Mosiah Hancock, as recorded in his Journal, p. 19)*

at the meeting mentioned - Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.)

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman[1], Charles H. Wilkins, George Q. Cannon, John W. Woolley[2], and my self. He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage[3]. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work.[4] *[He counseled us not to begin our work until told to do so by proper authority.]* He then gave each of us a copy of the Revelation.[5]

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President

John Woolley was excommunicated in 1914 , Lorin Woolley was excommunicated in 1924, and so was Daniel R. Bateman at some point.
"... woe unto those who cut men off from the Church for private pique, or to exercise undue dominion, or for any reason not prompted by truth and righteousness!" *(Millennial Star 40:262)*

1 In 1888 John M. Whitaker recorded in his Diary that Samuel Bateman had told him of some "very interesting incidents that occurred while he was with the late President John Taylor," but he says he did not include them because they didn't fit in with the direction the Church was then taking. *(Whitaker Journal,16 September 1888.)*
"Samuel [Bateman] spoke of the 8 hour meeting in Centerville, the sermon of John Taylor there and the subsequent calling of certain men there." (*Life of Samuel Bateman,Olive A.K. Neilson,1944).*

2 In the Spring of 1839, Joseph Smith, Sr. gave the young John W. Woolley a Patriarchal Blessing which prophesied, "Thou wilt obtain blessings, glory and honor, and through it though wilt receive keys, world of knowledge and power, and thou wilt be called the Lord's anointed."

3 "...no year will ever pass, ... from now until the coming of the Saviour, when children will not be born in Plural Marriage. And I make this prophecy in the name of Jesus Christ." *(Apostle Abraham O. Woodruff, Quarterly Conference in Colonia Juarez, 18-19 November 1900.)*
"..the time would never come when children of Polygamous parents would cease to be born in the Church." *(Apostle Marriner W. Merrill, Rudger Clawson Diary, 11 July 1899.)*

4 A.B. Irvine told me that Apostle Woodruff told him that a certain number of worthy people had been commissioned to keep alive the principle of plural marriage. *(Carl Ashby Badger – Apostle Reed Smoot's secretary - Journal, 8 October 1904.*
"President Taylor died in exile for this principle and he gave men authority to perform the ceremony of marriage, which authority I have been told was never revoked." *(Mission President to Apostle Francis M. Lyman, 19 Oct 1906, Quinn – Origins of Power)*

5 See page 276.

Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions.[1] He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. *["Some of you will live to see the time when there will scarcely be a family among the Latter day Saints that will be united on all the principles of the Gospel."]* He said "one-half of this people will apostatize over the principle for which we are now in hiding, yea, and possibly one-half of the other half"[2] (rising off the floor while making the statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "apostacy and whoredom would be rampant in the Church."[3]

He said that in the time of the seventh president of this Church, the Church would go into bondage[4] both temporally and spiritually and in that day (the day of bondage) the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants[5] would come.

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1 "the powers of hell will do their utmost to get this people to give up that holy law which God designs to maintain." *(Brigham Young, Mosiah Hancock Journal, Spring 1863)*
"We have made a covenant with death, And with hell we are in agreement." *(Isaiah 28:15)*

2 "What would be necessary to bring about the result nearest the hearts of the opponents of 'Mormonism'? Simply to renounce, abrogate or apostatise from the new and everlasting covenant of marriage in its fullness." *(Pres. Charles W. Penrose, Deseret News, 23 April 1885)*
*"*To be at peace with the government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the Government and the people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle." *(First Presidency, Petition of Amnesty, 19 Dec 1891)*

3 "You men and you women that lift up your voices against that holy principle [plural marriage] that has been introduced among this people, the time will come when your daughters will run these streets as common harlots" *(Pres. Heber C. Kimball, as related in General Conference, Oct 1901, p. 32)*
"the sin of adultery is running rampant through the Church." *(Harold B. Lee, Ensign 4:7:101)*

4 "A spirit of speculation and extravagance will take possession of the Saints, and the result will be financial bondage." *(Pres. Heber C. Kimball to Amanda Wilcox, 1868)*
Heber J. Grant mortgaged the temple for $30 million in 1923 (for 50 years) to help out the Utah and Idaho Sugar Co.

5 "And it shall come to pass that I, the Lord God, will send one mighty and strong, holding

Among many other things stated by President Taylor on this occasion was this: "I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president, and that there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred upon them."[1]

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained on the earth; and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime, and we -Charles H. Wilkins and myself -were introduced to him and shook hands with him.

(signed) Lorin C. Woolley, 1929

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times. The proceedings of the meeting as related by Brother Woolley are correct in every detail. I was not present [in the room] when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

4 May, 1934, Daniel R. Bateman, Sworn Statement

The year of 1886 is past and gone. It has been an important year in the history of the Church of Jesus Christ of Latter day saints. It has sent to prison hundreds of the Leading men of the Church and driven into exile the Presidency of the Church & Twelve Apostle and many other leading men all for obeying the celestial law of God and the patriarchal order of marriage and our nation are uniting in passing unconstitutional Laws for the purpose of destroying the Latter Day Saints from off the Earth. Our nation is becoming vary wicked and fast ripening in iniquity and preparing for the just judgments of God which await them.

Wilford Woodruff Journal, 31 December 1886.

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the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;" *(D&C 85:7)*

1 "... the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing." *(Teachings of the Prophet Joseph Smith, p. 169)*

"Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him." *(Joseph F. Smith, Improvement Era 4:394, March 1901)*

Revelations of Wilford Woodruff

Work for the Dead

22 February 1877 *(UR 76)*

A few days ago I went before the Lord in this holy Temple, where I often go to pray. There is no more acceptable spot on this earth to the Lord than this Temple. While in humble prayer, with the subject of temple ordinances resting upon my mind, I prayed the Lord to open the way for the redemption of my dead. The spirit of the Lord rested upon me and gave me the following testimony:

2 Let my servant Wilford call upon the daughters and mothers in Zion,

3 And let them enter into my holy Temple on the 1st day of March, the day that my servant Wilford shall see the time allotted to man, three score years and ten.

4 There let them receive their endowments for his dead kindred, and this shall be acceptable unto me, saith the Lord.

5 The dead relatives of my servant shall be redeemed in the spirit world and be prepared to meet my servant at the time of his coming, which shall be at the time appointed unto him, yet not revealed to man in the flesh.

6 Now, go to and perform this work and all shall be accomplished according to the desires of thy heart.

This was merely a key to me, a light burst upon my understanding, and I saw an effectual door opened to me for the redemption of my dead. When I beheld this I felt like shouting, "Glory hallelujah to God and the Lamb." I did not pursue this course, however, without first making known my testimony to President Young. Upon consulting him, he said that my course was proper; what I did was right; and what I received came from the Lord.

Regarding the Nation and Plural Marriage

26 January 1880 *(UR 79)*

Sunset, Arizona

During the month of January, 1880 I was at Sunset, Arizona, with Bro. Lot Smith and the brethren with him who were trying to establish a branch of the United Order at that place. At this time the Government, through its officers, was using every means in its power to enforce the Edmunds-Tucker anti-polygamy law with the evident intent on the part of the officers, to break us up as an organized community. Being away from President

Taylor and my Quorum, I felt deeply distressed in mind concerning our condition as a people. While thus exercised I went into "the Wilderness," a region of country called by this name situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days reading the revelations of God as contained in the Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On returning to bed on the night of the 25th of January, 1880, I found myself wrapt in vision and the next morning the following revelation was given to me of the Lord which I wrote at the time -

Thus saith the Lord unto my servant Wilford Woodruff. I have heard thy prayer, and will answer thy petition.
2 I will make known unto thee my will concerning the nation who encumbers the land of promise and also concerning Zion and her inhabitants.
3 I have already revealed my will concerning this nation through the mouth of my servant Joseph who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death.
4 What I the Lord have revealed in that testimony and decree upon this nation, and all the nations of the Earth shall be fulfilled. Saith the Lord of Hosts,
5 I the Lord have spoken and will be obeyed.
6 My purposes shall be fulfilled upon this nation and no power shall stay my hand.
7 The hour is at the door when my wrath and indignation shall be poured out upon the wicked of this nation.
8 Their murders, blasphemies, lyings, whoredoms and abominations have come up before my face and before the heavens and the wrath of mine indignation is full.
9 I have decreed plagues to go forth and lay waste mine enemies and not many years hence they shall not be left to pollute mine heritage.
10 The Devil is ruling over his kingdom and my Spirit has no place in the hearts of the rulers of this nation, and the Devil stirs them up to defy my power, and to make war upon my Saints.[1]
11 Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for your profit and guidance.
12 Thus saith the Lord unto my servant John Taylor and my servant

1 Earlier the same month (on the 13th), President Rutherford B. Hayes wrote in his personal journal, "Laws must be enacted which will take from the Mormon Church its temporal power. ... it is our duty to deal with it as an enemy of our institutions, and its supporters and leaders as criminals." *(Diary and Letters of Rutherford B. Hayes 3:383-84, ed. Charles Williams)*

Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name without purse or scrip and declared the Gospel of life and salvation unto this nation and the nations of the Earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord.

13 You have done this year by year for a whole generation as man count time.

14 Therefore your garments are clean of the blood of this generation and especially of this nation.

15 Therefore as I have said in a former commandment so I the Lord say again unto mine Apostles

16 Go ye along by yourselves whether in heat or in cold and cleanse your feet with pure water, it matters not whether it be by the running streams or in your closets but bear their testimonies before the Lord and the heavenly hosts.

17 And when you have all done this then gather yourselves together in your holy places and clothe yourselves in the robes of the holy priesthood and there offer up your prayers according to my holy law.

18 Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face and before the heavenly hosts and before the justified spirits made perfect

19 And thus saith the Lord unto you mine Apostles when you bring these testimonies before me, let them be presented by name as far as the Spirit shall present them unto you.

20 The Presidents of the United States, the Supreme Court, the Cabinet, the Senate and House of Congress of the United States, the Governors of the states and territories, the judges and officers sent unto you and all men and persons who have taken any part in persecuting you or bringing distress upon you or your lives or sought to hinder you from keeping my commandments or from enjoying the rights which the Constitutional law of the land guarantee unto you.

21 And what I the Lord say unto you mine Apostles I say unto my servants the Seventies, the High Priests, the Elders, and the Priests And all my servants who are pure in heart and who have born testimony unto this nation

22 Let them go forth and cleans their feet in pure water and bear testimony of it unto your Father who is in heaven

23 And then saith the Lord unto mine Apostles and mine Elders when you do these things with purity of heart and the Lord will hear your prayers and am bound by oath and covenant to defend you and fight your battles

24 As I have said in a former commandment it is not my will that mine Elders should fight the battle of Zion for I will fight your battle.

25 Nevertheless, let no man be afraid to lay down his life for my sake for he that layeth down his life for my sake shall find it again and have eternal life.
26 The nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgment upon this nation or the nations of the Earth
27 I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God.
28 As I the Lord have spoken so will I the Lord fulfill.
29 I will spare none who remain in Babylon but I will burn them up saith the Lord of Hosts.
30 As I the Lord have suffered so will I put all enemies under my feet, for I the Lord utter my word, and it shall be obeyed.
31 And the day of wrath and indignation shall come upon the wicked.
32 And I say again wo unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham which leadeth to a celestial glory which has been revealed unto my Saints through the mouth of my servant Joseph,
33 For whosoever doeth those things shall be damned saith the Lord of Hosts and shall be broken up and wasted away from under heaven by the judgments which I have sent forth and shall not return unto me void.
34 And thus with the sword and by bloodshed and with famine and plagues and earthquakes and the thunders of the Earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed, and wasted away from under heaven, and no power can stay my hand.
35 Therefore let the wicked tremble, let them that blaspheme my name hold their lips, for destruction will swiftly overtake them.
36 All that I the Lord have spoken through the mouth of my prophets and Apostles since the world began concerning the last dispensation and fullness of times, concerning my Church which has been called out of the wilderness of darkness and error, and concerning Babylon the Great, and what I have spoken through the mouth of my servant Joseph shall all be fulfilled.
37 And though heaven and Earth pass away my words shall not pass away, but shall all be fulfilled Saith the Lord.
38 These revelations and testimonies you have before you.
39 Let my Saints search the word of the Lord and treasure up wisdom and be prepared for that which is to come.
40 As I have decreed so shall my judgments begin at the house of God.
41 There are those in my Church who have a name among you who are adulterers and adulteresses and those who blaspheme my name and those

who love and make a lie and those who revel and drink with the drunken.
42 If they do not speedily repent of their wickedness and abominations they shall be severed from the ordinances of my house saith the Lord.
43 There are many who have need to repent whose hearts are set upon the things of this world, who aspire to the honors of men and do not honor the priesthood, nor seek to build up the kingdom of God as they should.
44 Neither do they learn or comprehend that the rights of the priesthood are inseparably connected with the powers of heavens and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
45 Such should repent and turn unto the Lord and seek for the Holy Spirit go guide them.
46 Judgments will begin at my house and from thence will they go forth unto the wicked, and the wicked cannot escape.
47 Blessed are the pure in heart, for my blessings await them in this life and eternal life in the world to come.
48 Thus saith the Lord unto you mine servants the Apostles who dwell in the flesh: fear ye not your enemies.
49 Let not your hearts be troubled, I am in your midst, I am your advocate with the Father.
50 I have given mine angels charge concerning you,
51 Mine eyes are upon you, and the eyes of your Heavenly Father and the Heavenly hosts, and all justified spirits made perfect are watching over you.
52 Your works are manifest before the face of my servants who have sealed their testimony with their blood and before all of my servants of the Twelve Apostles whom I have taken unto myself.
53 The veil is taken from off their faces and they know your works.
54 They await your coming when you have finished your testimony in the flesh.
55 Therefore be ye faithful until I come. My coming is at the door.
56 Call upon the Lord in mighty prayer. Ask and you shall receive.
57 Whenever you agree as touching anything and ask the Father in my name it shall be given unto you.
58 Seek diligently to build up Zion and magnify your high calling and your enemies shall not prevail over you.
59 Zion shall not be moved out of her place.
60 Zion shall prevail against her enemies.
61 My people shall not be hindered in the building of my temple unto my holy name if they will hearken to my voice and do as I command them.
62 The blood of my servant Joseph and Hyrum and of mine Apostles and Elders which have been shed for the word of God and testimony of Jesus Christ cries from the ground for vengeance upon the nation who have

shed their blood.
63 But that blood shall speedily be avenged and shall cease to cry unto me for the hour of Gods judgment is fully come and shall be poured out without measure upon the wicked.
64 But harken and hear, O ye Apostles Elders, and people of my church to the word of the Lord concerning you.
65 That for all the blessings that I will pour out upon you and the inhabitants of Zion, and the judgments and destructions upon the wicked that I will be inquired of by you to ask the Father in my name to do and to perform these things for you. As I told all the house of Israel by my servant Moses that they should ask of my hand for all these blessings which I the Lord had promised unto Israel in the latter days.
66 And as I the Lord ordained my Apostles who were with me in my ministry, and promised them that they should sit upon twelve thrones judging the twelve tribes of Israel so I say unto you mine Apostles whom I have raised up in these last days that I have ordained you to bear record of my name and of the Gospel of Jesus Christ to the Gentiles first and then to the house of Israel.
67 I have also ordained you to set upon thrones and judge the Gentiles and all of the inhabitants of the Earth unto whom you have borne testimony of my name in the day and generation in which you live.
68 Therefore how great is your calling and responsibility before me.
69 Therefore gird up the loins of your minds and magnify your callings in the fear of God and prepare for the coming of the Son of Man which is nigh at the door.
70 No man knoweth the day or the hour but the signs of both heaven and earth indicate his coming as promised by the mouths of my disciples. The fig trees are leaving and the hour is nigh.
71 Therefore prepare yourselves, O ye Saints of the Most High God with oil in your Lamps, for blessed is he that watcheth for the coming of the Son of man.
72 Again hear ye the word of the Lord, O ye mine Apostles whom I have chosen in these last days to bear record of my name and to lead my people Israel until the coming of the Son of Man.
73 I the Lord have raised up unto my servant John Taylor to preside over you and to be a law giver unto my Church.
74 He has mingled his blood with that of the martyred Prophets.
75 Nevertheless, while I have taken my servants Joseph and Hyrum Smith unto myself I have preserved my servant John Taylor for a wise purpose in me.
76 I have also taken many others of the Apostles unto myself for I take whom I will take and preserve in life those whom I will preserve according to the council of my own will.

77 And while my servant John Taylor is your President I wish to ask the rest of my servants of the Apostles the question,
78 Although you have one to preside over your quorum and over the Church which is the order of God in all generations. Do you not all of you hold the Apostleship which is the highest authority ever given to man on the earth? You do.
79 Therefore you hold in common the keys of the kingdom of God in all the world.
80 You each of you have power to unlock the veil of eternity and hold converse with God the Father and his son Jesus Christ and to have the administration of angels.
81 It is your right privilege and duty to inquire of the Lord his mind and will concerning yourselves, the inhabitants of Zion, and their interests.
82 And whenever any one of you receive the word of the Lord Let it be written and presented in your Council,
83 And whatever by a united council you deem wisdom to be presented unto the people let it be presented by the President my servant John Taylor as the word of the Lord.
84 In this way you will uphold him and strengthen his hands as all the burden should not rest upon one man.
85 For thus saith the Lord: All of mine Apostles should be filled of the Holy Ghost of inspiration and revelation and know the mind and will of God and be prepared for that which is to come.
86 Therefore let mine Apostles keep my commandments and obey my laws and the gates of hell shall not prevail against you. Fear not for I am with you until I come. I come quickly, even so, amen.

Not Conceding to Enemies

24 November 1889 *(UR 89)*

Salt Lake City

Thus saith the Lord, to my servant Wilford, I the Lord have heard [your] prayers and thy request, and will answer thee by the voice of my spirit.
2 Thus saith the Lord, unto my servants, the Presidency of my Church, who hold the Keys of the Kingdom of God on the earth.
3 I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and all other nations of the earth in mine own hands; all that I have revealed, and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.
4 Let not my servants who are called to the Presidency of my Church, deny my word or my law, which concerns the salvation of the children of

men,
5 Let them pray for the Holy Spirit, which shall be given them to guide them in their acts.
6 Place not yourselves in jeopardy to your enemies by promise;
7 your enemies seek your destruction and the destruction of my people.
8 If the Saints will hearken unto my voice, and the counsel of my servants the wicked shall not prevail.
9 Let my servants, who officiate as your Counsellors before the courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood, and they shall be justified.
10 I the Lord will hold the courts, with the officers of government, and the nation responsible for their acts towards the inhabitants of Zion.
11 I, Jesus Christ, the Savior of the world, am in your midst. I am your advocate with the Father.
12 Fear not little flock, it is your Father's good pleasure to give you the Kingdom.
13 Fear not the wicked and ungodly.
14 Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servant Joseph, and to all my Servants since the world began, which are recorded in the records of divine truth.
15 Those revelations contain the judgments of God, which are to be poured out upon all nations under the heavens, which include great Babylon. These judgments are at the door, they will be fulfilled as God lives.
16 Leave judgment with me, it is mine saith the Lord.
17 Watch the signs of the times, and they will show the fulfillment of the words of the Lord.
18 Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion, and act as you are moved upon by that spirit, and all will be well with you.
19 The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God.
20 Great events await you and this generation, and are nigh at your doors.
21 Awake, O Israel, and have faith in God, and his promises, and He will not forsake you.
22 I the Lord will deliver my Saints from the dominion of the wicked, in mine own due time and way.
23 I cannot deny my word, neither in blessings nor judgments.
24 Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments.

25 Pray always and faint not; exercise faith in the Lord and in the promises of God; be valient in the testimony of Jesus Christ.
26 The eyes of the Lord and the heavenly hosts are watching over you and your acts. Therefore be faithful until I come.
27 I come quickly, to reward every man according to the deeds done in the body, even so. Amen.

L. John Nuttall Diary, Brigham Young University
Messages of the First Presidency 3:175-6

Lectures on Faith

Lecture First

On the Doctrine of the Church of Jesus Christ of Latter-day Saints, originally delivered before a Class of the Elders, in Kirtland, Ohio.

Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2 In presenting the subject of faith, we shall observe the following order -

3 First, faith itself - what it is.

4 Secondly, the object on which it rests, And,

5 Thirdly, the effects which flow from it.

6 Agreeable to this order we have first to show what faith is.

7 The author of the epistle to the Hebrews, in the eleventh chapter of that epistle and first verse, gives the following definition of the word faith:

8 "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."

9 From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings.

10 If men were duly to consider themselves, and turn their thought and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11 Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which they had of the existence of things which they had not seen as yet? Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion in order to obtain them? Are you not dependent on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Should you have ever planted, if you had not believed that you would gather?

Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or, would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there anything that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions of every kind, dependent on your faith? Or, may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves if these things are not so. Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

12 And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Saviour has said, and that truly, that "He that believeth and is baptized, shall be saved." Mark 16:16.

13 As we receive by faith all temporal blessings that we do receive, so we in like manner receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews, 11:3 -

14 "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."

15 By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth exist by reason of faith as it existed in Him.

16 Had it not been for the principle of faith the worlds would never have been framed neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute - for it is an attribute - from the Deity, and he would cease to exist.

17 Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man.

18 The Saviour says (Matthew 17:19, 20), in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief - "For verily I say unto you" (said he), "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder

place,' and it shall remove; and nothing shall be impossible unto you."

19 Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power. He says, page 597, that it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on the 278th page; it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on the 443rd page; and that it was by faith the mountain Zerin was removed when the brother of Jared spake in the name of the Lord. See also 599th page.

20 In addition to this we are told in Hebrews 11:32, 33, 34, 35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and that women received their dead raised to life again, etc.

21 Also Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Joshua 10:12.

22 We here understand, that the sacred writers say that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in Him. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in him.

23 Had it not been for the faith which was in men, they might have spoken to the sun, the moon, the mountains, prisons, the human heart, fire, armies, the sword, or to death in vain!

24 Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence!

Lecture Second

Having shown in our previous lecture "faith itself - what it is," we shall proceed to show, secondly, the object on which it rests.

2 We here observe that God is the only supreme governor and independent being in whom all fullness and perfection dwell; who is omnipotent, omnipresent and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.

3 In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were, based since the creation, to believe in the existence of a God.

4 We do not mean those evidences which are manifested by the works of creation which we daily behold with our natural eyes. We are sensible that, after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" but we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5 We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the new translation;

6 "And I, God, said unto mine Only Begotten, which was with me from the beginning, 'Let us make man in our image, after our likeness;' and it was so.

7 "And I, God, said, 'Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

8 "And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'

9 "And I, God, said unto man, 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the

which shall be the fruit of a tree yielding seed; to you it shall be for meat.'"

10 Again, Genesis 2:15, 16, 17, 19, 20: "And I, the Lord God, took the man, and put him into the garden of Eden, to dress it and to keep it. And I, the Lord God, commanded the man saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.'

11 "And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air, and commanded that they should come unto Adam, to see what he would call them. And whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

12 From the foregoing we learn man's situation at his first creation, the knowledge with which he was endowed, and the high and exalted station in which he was placed - lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a vail to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13 Moses proceeds - "And they" (Adam and Eve) "heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden. And I, the Lord God, called unto Adam, and said unto him, 'Where goest thou?' And he said, 'I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself."

14 "And I, the Lord God, said unto Adam, 'Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? If so, thou shouldst surely die?' And the man said, 'The woman whom thou gavest me, and commandedst that she should remain with me, gave me of the fruit of the tree, and I did eat.'

15 "And I, the Lord God, said unto the woman, 'What is this thing which thou hast done?' And the woman said, 'The serpent beguiled me, and I did eat.'

16 And again, the Lord said unto the woman, "I will greatly multiply thy sorrow, and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 "And unto Adam, I, the Lord God, said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying, Thou shalt not eat of it! cursed shall be the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life. Thorns also, and thistles shall it bring forth in thee, and thou shalt eat the

herb of the field. By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground - for thou shalt surely die - for out of it wast thou taken; for dust thou wast, and unto dust shalt thou return.'" This was immediately followed by the fulfillment of what we previously said - Man was driven or sent out of Eden.

18 Two important items are shown from the former quotations. First, after man was created, he was not left without intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt (on the great and important point which effected his happiness) as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face. In His presence he was permitted to stand, and from His own mouth he was permitted to receive instruction. He heard His voice, walked before Him and gazed upon His glory, while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19 Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator; for no sooner did he hear His voice than he sought to hide himself from His presence.

20 Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21 We next proceed to present the account of the direct revelation which man received after he was cast out of Eden, and further copy form the new translation -

22 After Adam had been driven out of the garden, he "began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him." And he called upon the name of the Lord, and so did Eve, his wife, also. "And they heard the voice of the Lord, from the way toward the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence; and he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

23 "And after many days an angel of the Lord appeared unto Adam, saying, 'What dost thou offer sacrifices unto the Lord?' And Adam said unto him, 'I know not; save the Lord commanded me.'

24 "And then the angel spake, saying 'This thing is a similitude of the

sacrifice of the Only Begotten of the Father, who is full of grace and truth. And thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.' And in that day the Holy Ghost fell upon Adam, which heareth record of the Father and the Son."

25 This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26 Moses also gives us an account, in the fourth of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says, "In process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering he had not respect. Now Satan knew this, and it please him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, 'Why art thou wroth? Why is thy countenance fallen? If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire.'

27 "And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. And cain gloried in that, which he had done, saying, 'I am free; surely the flocks of my brother falleth unto my hands.'

28 "But the Lord said unto Cain, 'Where is Abel, thy brother?' And he said, 'I know not. Am I my brother's keeper?' And the Lord said, 'What hast thou done? the voice of thy brother's blood cries unto me from the ground. And now, thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.'

29 "And Cain said unto the Lord, 'Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that he that findeth me will slay me because of mine iniquities, for these things are not hid from the Lord.' And the Lord said unto him,

'Whosoever slayeth thee, vengeance shall be taken on him sevenfold.' And I the Lord set a mark upon cain, lest any finding him should kill him."

30 The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God; that it was by a manifestation of God to man, and that God continued, after man's transgression, to manifest himself to him and to his posterity; and, notwithstanding they were separated from his immediate presence that they could not see his face, they continued to hear his voice.

31 Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32 Not only was there a manifestation made unto Adam of the existence of a God; but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew that it was the Lord that was talking with him, so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God; and, through this means, doubtless, his posterity became acquainted with the fact that such a Being existed.

33 From this we can see that the whole human family in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34 The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him - to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

35 Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

36 For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a Being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind

of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and that the whole faith of the world, form that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37 First, Adam was 130 years old when Seth was born. Genesis 5:3. and the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died. Genesis 5:4, 5. Seth was 105 when Enos was born (verse 6); Enos was 90 when Cainan was born (verse 9); Cainan was 70 when Mahalaleel was born (verse 12); Mahalaleel was 65 when Jared was born (verse 15); Jared was 162 when Enoch was born (verse 18); Enoch was 65 when Methuselah was born (verse 21); Methuselah was 187 when Lamech was born (verse 25); Lamech was 182 when Noah was born (verse 28).

38 From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methuselah, 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainan, 605; Enos, 695; and Seth, 800.

39 So that Lamech the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

40 Moses further informs us that Seth lived after he begat Enos, 807 years, making him 912 years old at his death. Genesis 5:7, 8. And Enos lived after he begat Cainan, 815 years, making him 905 years old when he died (verses 10, 11). And Cainan lived after he begat Mahalaleel, 840 years, making him 910 years old at his death (verses 13, 14). And Mahalaleel lived after he begat Jared, 830 years, making 895 years old when he died (verses 16, 17). And Jared lived after he begat Enoch, 800 years, making him 962 years old at his death (verses 19, 20). And Enoch walked with God after he begat Methuselah 300 years, making him 365 years old when he was translated (verses 22, 23). And Methuselah lived after he begat Lamech, 782 years, making him 969 years old when he died (verses 26, 27). Lamech lived after he begat Noah, 595 years, making him 777 years old when he died (verses 30, 31).

41 Agreeable to this account, Adam died in the 930th year of the world; Enoch was translated in the 987th, Seth died in the 1042nd; Enos in the 1140th; Cainan in the 1235th; Mahalaleel in the 1290th; Jared in the 1422nd; Lamech in the 1651st; and Methuselah in the 1656th, it being the same year in which the flood came.

42 So that Noah was 84 years old when Enos died, 176 when cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died.

43 We can see from this that Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah, all lived on the earth at the same time; and the Enos, Cainan, Mahalaleel, Jared, Methuselah, and lamech, were all acquainted with both Adam and Noah.

44 From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved; that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity but the world; so that there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but the true and living God.

45 Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born; 98 years afterwards the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood 350 years, making him 950 years old when he died. Genesis 9:28, 29.

46 Shem was 100 years old when Arphaxad was born. Genesis 11:10. Arphaxad was 35 when Salah was born (11:12); Salah was 30 when Eber was born (11:14); Eber was 34 when Peleg was born, in whose days the earth was divided (11:16); Peleg was 30 when Reu was born (11:18); Reu was 32 when Serug was born (11:20); Serug was 30 when Nahor was born (11:22); Nahor was 29 when Terah was born (11:24); Terah was 70 when Haran and Abraham were born (11:26).

47 There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind in relation to the object lying immediately before us, in presenting the present chronology we will date the birth of Abraham at the latest period, that is, when Terah was 130 years old. It appears from this account that from the flood to the birth of Abraham, was 352 years.

48 Moses informs us that Shem lived after he begat Arphaxad, 500 years (11:11); this added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad lived, after he begat Salah, 403 years (11:13); this added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived after he begat Eber, 403 years (11:15); this added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived after he begat Peleg, 430 years (11:17); this added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived after he begat Reu, 209 years (11:19); this added to 30 years, which was his age

when Reu was born makes him 239 years old when he died. Reu lived after he begat Serug 207 years (11:21); this added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived after he begat Nahor, 200 years (11:23); this added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years (11:25); this added to 29 years, which was his age when Terah was born, makes him 148 years when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth, making him 205 years old when he died.

49 Agreeable to this last account. Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah - the former being 239 years old, and the latter 148; and who cannot but see that they must have had a long and intimate acquaintance with Noah?

50 Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxad in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th, which was four years after Abraham's death. And Eber was the fourth from Noah.

51 Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxad 344, and Shem 448.

52 It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem, and Noah, all lived on the earth at the same time; and that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Salah died, 150 when Shem died, and that Eber lived four years after Abraham's death. And that Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

53 We have now traced the chronology of the world agreeable to the account given in our present Bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture; so that the students in this class need not have any doubt resting on their minds on this subject, for they can easily see that it is impossible for it to be otherwise, but that the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least; for we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned

individuals, without their having made it known to their posterity.

54 We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a Being as a God, who had created and did uphold all things; that it was by reason of the manifestation which He first made to our father Adam, when he stood in His presence, and conversed with Him face to face, at the time of his creation.

55 Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56 We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based which excited the inquiry and diligent search of the ancient saints to seek after and obtain a knowledge of the glory of God; and we have seen that it was human testimony, and human testimony only, that excited this inquiry, in the first instance, in their minds. It was the credence they gave to the testimony of their fathers, this testimony having aroused their minds to inquire after the knowledge of God; the inquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

Lecture Third

In the second lecture it was shewn how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men that such a Being did actually exist; and that it was by reason of the knowledge of his existence that there was a foundation laid for the exercise of faith in him, as the only Being in whom faith could center for life and salvation; for faith could not center in a Being of whose existence we have no idea, because the idea of his existence in the first instance is essential to the exercise of faith in him. Romans 10:14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher (or one sent to tell them)? So, then, faith comes by hearing the word of God." (New Translation).

2 Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3 First, the idea that he actually exists.

4 Secondly, a correct idea of his character, perfections, and attributes.
5 Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.
6 Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections, and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him, the Father of all living.
7 As we have been indebted to a revelation which God made of himself to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us for a correct understanding of his character, perfections, and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job. 11:7, 8, 9. 1 Corinthians 2:9, 10, 11. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God."
8 Having said so much we proceed to examine the character which the revelations have given of God.
9 Moses gives us the following account in Exodus 34:6: "And the Lord passed by before him, and proclaimed, "The Lord God, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth,'" Psalms 103:6, 7, 8: "The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy." Psalms 103:17, 18: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalms 90:2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Hebrews 1:10, 11, 12: And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a

vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail." James 1:17: "Every good gift and every perfect gift is from above, and cometh down form the Father of lights, with whom is no variableness, neither shadow of turning." Malachi 3:6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10 Doctrine and Covenants 3:2: "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round." Doctrine and Covenants 35:1: "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday, today, and forever."

11 Numbers 23:19: "God is not a man that he should lie, neither the son of man that he should repent." 1 John 4:8: "He that loveth not, knoweth not God, for God is love," Acts 10:34, 35: "Then Peter opened his mouth and said, 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him."

12 From the foregoing testimonies we learn the following things respecting the character of God:

13 First, that He was God before the world was created, and the same God that He was after it was created.

14 Secondly, that He is merciful and gracious, slow to anger, abundant in goodness, and that He was so from everlasting, and will be to everlasting.

15 Thirdly, that He changes not, neither is there variableness with Him; but that He is the same from everlasting to everlasting, being the same yesterday, today, and forever; and that His course is one eternal round, without variation.

16 Fourthly, that He is a God of truth and cannot lie.

17 Fifthly, that He is no respecter of persons: but in every nation he that fears God and works righteousness is accepted of Him.

18 Sixthly, that He is love.

19 An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can center in Him for life and salvation. For if he did not, in the first instance, believe Him to be God, that is, the Creator and upholder of all things, he could not center his faith in Him for life and salvation, for fear there should be greater than He who would thwart all His plans, and He, like the Gods of the heathen, would be unable to fulfill His promises; but seeing He is God over all, from everlasting to everlasting, the Creator and upholder of all things, no such fear can exist in the minds of those who put their trust in Him, so that in this respect their faith can be without wavering.

20 But secondly; unless He was merciful and gracious, slow to anger, long-suffering and full of goodness, such is the weakness of human nature,

and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin would be in constant doubt of salvation if it were not for the idea which they have of the excellency of the character of God, that He is slow to anger and long-suffering, and of a forgiving disposition, and does forgive iniquity, transgression, and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21 But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that He is gracious and long-suffering; for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that He changes not, faith lays hold upon the excellencies in His character with unshaken confidence, believing He is the same yesterday, today, and forever, and that His course is one eternal round.

22 And again, the idea that He is a God of truth and cannot lie, is equally as necessary to the exercise of faith in Him as the idea of His unchangeableness. For without the idea that He was a God of truth and could not lie, the confidence necessary to be placed in His word in order to the exercise of faith in Him could not exist. But having the idea that He is not man, that He cannot lie, it gives power to the minds of men to exercise faith in Him.

23 But it is also necessary that men should have an idea that He is no respecter of persons, for with the idea of all the other excellencies in His character, and this one wanting, men could not exercise faith in Him; because if He were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in Him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that He is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24 And lastly, but not less important to the exercise of faith in God, is the idea that He is love; for with all the other excellencies in His character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that He is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God so as to obtain eternal life?

25 From the above description of the character of the Deity, which is given Him in the revelations to men, there is a sure foundation for the exercise of faith in Him among every people, nation, and kindred, from age

to age, and from generation to generation.

26 Let us here observe that the foregoing is the character which is given of God in his revelations to the Former-day Saints, and it is also the character which is given of Him in His revelations to the Latter-day Saints, so that the saints of former days and those of latter days are both alike in this respect; the Latter-day Saints having as good grounds to exercise faith in God as the Former-day Saints had, because the same character is given of him to both.

Lecture Fourth

Having shown, in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in Him unto life and salvation; and that without correct ideas of His character the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life; and that correct ideas of His character lay a foundation, as far as His character is concerned, for the exercise of faith, so as to enjoy the fullness of the blessing of the gospel of Jesus Christ even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in Him unto eternal life.

2 Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with His attributes, was that they, through the ideas of the existence of His attributes, might be enabled to exercise faith in Him, and through the exercise of faith in Him, might obtain eternal life; for without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith in Him so as to lay hold upon eternal life. The God of heaven, understanding most perfectly the constitution of human nature, and the weakness of men, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in Him unto eternal life.

3 Having said so much, we shall proceed to examine the attributes of God, as set forth in His revelations to the human family, and to show how necessary correct ideas of His attributes are to enable men to exercise faith in Him; for without these ideas being planted in the minds of men it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to men in the first instance were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of His glory.

4 We have, in the revelations which He has given to the human family, the following account of His attributes:

5 First - Knowledge. Acts 15:18: "Known unto God are all His works from the beginning of the world," Isaiah 46:9, 10: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying 'My counsel shall stand, and I will do all my pleasure.'"

6 Secondly - Faith or power. Hebrews 11:3: "Through faith we understand that the worlds were framed by the word of God." Genesis 1:1: "In the beginning God created the heaven and the earth." Isaiah 14:24, 27:

"The Lord of hosts hath sworn, saying, 'Surely as I have thought, so shall it come to pass: and as I have purposed so shall it stand. For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?'"

7 Thirdly - Justice. Psalms 89:14: "Justice and judgement are the habitation of thy throne." Isaiah 45:21: "Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from the ancient times have not I the Lord? and there is no God else beside me; a just God and a Saviour." Zephaniah 3:5 "The just Lord is in the midst thereof." Zechariah 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation."

8 Fourthly - Judgment. Psalms 89:14: "Justice and judgment are the habitation of thy throne." Deuteronomy 32:4 "He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He." Psalms 9:7: "but the Lord shall endure forever. He hath prepared His throne for judgment." Psalms 9:16: "The Lord is known by the judgment which he executeth."

9 Fifthly - Mercy. Psalms 89:14: "Mercy and truth shall go before His face." Exodus 34:6: "And the Lord passed by before Him, and proclaimed, 'The Lord, the Lord God, merciful and gracious.'" Nehemiah 9:17: "But thou art a God ready to pardon, gracious and merciful."

10 And sixthly - Truth. Psalms 89:14: "Mercy and truth shall go before thy face." Exodus 34:6: "Long-suffering and abundant in goodness and truth." Deuteronomy 32:4: "He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He." Psalms 31:5: "Into Thine hand I commit my spirit; thou hast redeemed me, O Lord God of Truth."

11 By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in Him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in Him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of His creatures; for it is by reason of the knowledge which He has of all things, form the beginning to the end, that enables Him to give that understanding to His creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in Him.

12 And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity; for unless God had power over all things, and was able by His power to control all things, and thereby deliver His creatures who put their trust in Him from the power of all beings

that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved. But with the idea of the existence of this attribute planted in the mind, men feel as though they had nothing to fear who put their trust in God, believing that He has power to save all who come to Him to the very uttermost.

13 It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute justice in Him; for without the idea of the existence of the attribute justice in the Deity, men could not have confidence sufficient to place themselves under His guidance and direction; for they would be filled with fear and doubt lest the judge of all the earth would not do right, and thus fear or doubt, existing in the mind, would preclude the possibility of the exercise of faith in Him for life and salvation. But when the idea of the existence of the attribute justice in the Deity is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with the most unshaken confidence, believing that the Judge of all the earth will do right.

14 It is also of equal importance that men should have the idea of the existence of the attribute judgment in God, in order that they may exercise faith in Him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in Him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, His saints could not be saved; for it is by judgment that the Lord delivers His saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled by faith to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ, believing that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before Him, and that in His own due time He will bear them off conquerors, and more than conquerors, in all things.

15 And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in Him for life and salvation; for without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake. But when the idea of the existence of this attribute is

once established in the mind it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that He will compassionate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of His love, so that they will receive a full reward for all their sufferings.

16 And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in Him; for without the idea of the existence of the attribute the mind of man could have nothing upon which it could rest with certainty - all would be confusion and doubt. But with the idea of the existence of this attribute in the Deity in mind, all the teachings, instructions, promises, and blessings, become realities, and the mind is enabled to lay hold of them with certainty and confidence, believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations, and judgments, pronounced upon the heads of the unrighteous, will also be executed in the due time of the Lord; and, by reason of the truth and veracity of Him, the mind beholds its deliverance and salvation as being certain.

17 Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen that as far as His attributes are concerned, there is a sure foundation laid for the exercise of faith in Him for life and salvation. For inasmuch as God possesses the attribute knowledge, He can make all things known to His saints necessary for their salvation, and as He possesses the attribute power, He is able thereby to deliver them from the power of all enemies; and seeing, also, that justice is an attribute of the Deity, He will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, His saints can have the most unshaken confidence that they will, in due time, obtain a perfect deliverance out of the hands of their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, His saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And, lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them, when He shall bring them in the midst of His throne to dwell in His presence eternally.

18 In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19 Such, then, is the foundation which is laid, through the revelation of the attributes of God, for the exercise of faith in Him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable - being the same yesterday, today, and forever - which gives to the minds of the Latter-day Saints the same power and authority to exercise faith in God which the Former-day Saints had; so that all the saints, in this respect, have been, are, and will be, alike until the end of time; for God never changes, therefore His attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be, the same; so that all men have had, and will have, and equal privilege.

Lecture Fifth

In our former lectures we treated of the being, character, perfections, and attributes, of God. What we mean by perfections is, the perfections which belong to all the attributes of His nature. We shall, in this lecture, speak of the Godhead - we mean the Father, Son, and Holy Spirit.

2 There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son - the Father being a personage of spirit, glory, and power, possessing all perfection and fullness, the Son, who was in the bosom of the Father, a personage of tabernacle, made of fashioned like unto man, or being in the form and likeness of man, or rather man was formed after His likeness and in His image; He is also the express image and likeness of the personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father; being begotten of Him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who would believe on His name, and is called the Son because of the flesh, and descended in suffering below that which man can suffer; or, in other word, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But, notwithstanding all this, He kept the law of God, and remained without sin,

showing thereby that it is in the power of man to keep the law and remain also without sin; and also, that by Him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins. And He being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness - filling all in all; the Son being filled with the fullness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father, mediator for man, being filled with the fullness of the mind of the Father; or, in other words, the Spirit of the Father, which Spirit is shed forth upon all who believe on His name and keep His commandments; and all those who keep His commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of Him who fills all in all; being filled with the fullness of His glory, and become one in Him, even as the Father, Son and Holy Spirit are one.

3 From the foregoing account of the Godhead, which is given in His revelations, the saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fullness of the Father and the Son through the Spirit. As the Son partakes of the fullness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fullness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

Lecture Sixth

Having treated in the preceding lecture of the ideas, of the character,

perfections, and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in Him unto life and salvation.

2 This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing Him who is invisible. An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. Hebrews 10:34.

3 Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. 2 Corinthians 5:1.

4 Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint; for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven (the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to His revelations, receive the truth in the love of it, and submit themselves to be guided and directed by His will; and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced the order of things which God has established for the redemption of man, will enable them to exercise that confidence in Him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5 For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also - counting all things but filth and dross for the excellency of the knowledge of Jesus Christ - requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when those sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.

6 For unless a person does know that he is walking according to the

will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of His glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7 Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8 It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9 It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, He is to gather together His saints who have made a covenant with him by sacrifice. Psalms 1:3, 4, 5: “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.”

10 Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent

upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

11 All the saints of whom we have account, in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in His sight through the sacrifice which they offered unto Him; and through the knowledge thus obtained their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing Him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12 But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in His sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not there faith is weak; and where faith is weak their persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

Lecture Seventh

In preceding lessons we treated of what faith was, and of the object on which it rested. Agreeable to our plan, we now proceed to speak of its effects.

2 As we have seen in our former lectures that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we shall, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties; for no world has yet been framed that was not framed by faith, neither has there been an intelligent being on any of God's creations who did not get there by reason of faith as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God, but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that

the Deity works.

3 Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer – we understand that when a man works by faith he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, "Let there be light, and there was light." Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: he again commanded and the heavens gave forth rain. All this was done by faith. And the Savior says, "If you have faith as a grain of mustard seed, say to this mountain, 'Remove,' and it will remove; or say to that sycamine tree, 'Be ye plucked up, and planted in the midst of the sea,' and it shall obey you." Faith, then, works by words; and with these its mightiest works have been, and will be, performed.

4 It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power; it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

5 It is only necessary for us to say that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory. So, then, faith is truly the first principle in the science of theology, and when understood, leads the mind back to the beginning, and carries it forward to the end; or, in other words, from eternity to eternity.

6 As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which His creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of Himself, He would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7 Therefore it is said, and appropriately too, that "Without faith it is impossible to please God." If it should be asked – Why is it impossible to

please God without faith? The answer would be – Because without faith it is impossible for men to be saved; and as God desires the salvation of men, He must, of course, desire that they should have faith; and He could not be pleased unless they had, or else He could be pleased with their destruction.

8 From this we learn that the many exhortations which have been given by inspired men, to those who had received the word of the Lord to have faith in Him, were not mere commonplace matters, but were for the best of all reasons, and that was – because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like Him; and because He is saved they are saved also; for they will be in the same situation He is in, because they have come to Him; and when He appears they shall be like Him, for they will see Him as He is.

9 As all the visible creation is an effect of faith, so is salvation also – we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject clearly set before the mind, let us ask what situation must a person be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly worlds, they must be persons who can work by faith and who are able, by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved is – the difference in the degree of their faith – one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask – Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot both be saved; for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, were is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the Bible, that it is Christ; all will agree in this, that He is the prototype or standard of salvation; or, in other words, that He is a saved being. And if we should continue our interrogation, and ask how it is that He is saved? the answer would be – because He is a just and holy being; and if He were anything different from what He is, He would not be saved; for His salvation depends on His being precisely what He is and nothing else; for if it were possible

for Him to change, in the least degree, so sure He would fail of salvation and lose all His dominion, power, authority and glory, which constitute salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but Himself or one like Him. Thus says John, in his first epistle, third chapter, second and third verses: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself, even as He is pure." Why purify themselves as He is pure? Because if they do not they cannot be like Him.

10 The Lord said unto Moses, Leviticus 19:2: "Speak unto all the congregation of the children of Israel, and say unto them, 'Ye shall be holy: for I the Lord your God am holy." And Peter says, first epistle, 1:15, 16: "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy." And the Savior says, Matthew 5:48 "Be ye therefore perfect, even as your Father which is in heaven is perfect." If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when He (the Lord) shall appear, the saints will be like Him; and if they are not holy, as He is holy, and perfect, as He is perfect, they cannot be like Him; for no being can enjoy His glory without possessing His perfections and holiness, no more than they could reign in His kingdom without His power.

11 This clearly sets forth the propriety of the Saviour's saying, recorded in John's testimony 14:12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." This taken in connection with some of the sayings in the Savior's prayer, recorded in the seventeenth chapter, gives great clearness to His expressions. He says in the 20, 21, 22, 23, and 24th verses: "Neither pray I for these alone, but for them also who shall believe on me through their words; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou has given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

12 All these sayings put together give as clear an account of the state of the glorified saints as language could give – the works that Jesus had done they were to do, and greater works than those which He had done

among them should they do, and that because He went to the Father. he does not say that they should do these works in time; but they should do greater works, because He went to the Father. He says in the 24th verse: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." These sayings, taken in connection, make it very plain that the greater works which those that believed on His name were to do were to be done in eternity, where He was going and where they should behold His glory. He had said, in another part of His prayer, that He desired of His Father that those who believed on Him should be one in Him, as He and the Father were one in each other. "Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one" that is, they who believe on Him through the apostles' words, as well as the apostles themselves, "that they all may be one, as thou, Father, are in me and I in thee; that they also may be one in us."

13 What language can be plainer than this? The Saviour surely intended to be understood by His disciples, and He so spake that they might understand Him; for He declares to His Father, in language, not to be easily mistaken, that He wanted His disciples, even all of them, to be as Himself and the Father, for as He and the Father are one so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief; if it needs anything to establish it. He says; "And the glory which thou gavest me, I have given them, that they may be one, even as we are one." As much as to say that unless they have the glory which the Father had given Him they could not be one with them; for He says He had given them the glory that the Father had given Him that they might be one; or in other words, to make them one.

14 This fills up the measure of information on this subject and shows most clearly that the Saviour wished His disciples to understand that they were to be partakers with Him in all things, not even His glory excepted.

15 It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be precisely what they are in order to enjoy it; and if the Saviour gives this glory to any others, he must do it in the very way set forth in His prayer to His Father – by making them one with Him as He and the Father are one. In so doing He would give them the glory which the Father has given Him; and when His disciples are made one with the Father and Son, as the Father and Son are one, who cannot see the propriety of the Saviour's saying – "The works which I do, shall they do; and greater works than these shall they do, because I go to my Father."

16. These teachings of the Saviour most clearly show unto us the nature

of salvation, and what He proposed unto the human family when He proposed to save them – that He proposed to make them like unto Himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

17 Who cannot see, then, that salvation is the effect of faith? for, as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved, for nothing but his could save them. and this is the lesson which the God of heaven, by the mouth of His holy prophets, has been endeavoring to teach to the world. Hence we are told, that "Without faith it is impossible to please God": and that salvation is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Romans 4:16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans 9:32. And Jesus said unto the man who brought his son to Him, to get the devil who tormented him cast out: "If thou canst believe, all things are possible to him that believeth." Mark 9:23. These with a multitude of other scriptures which might be quoted plainly set forth the light in which the Saviour, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith – it begins with faith, and continues by faith; and every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Saviour of the world excepted. "Blessed is she that believed," said Elizabeth to Mary, when she went to visit her, "for there shall be a performance of those things which were told her from the Lord." Luke 1:45. Nor was the birth of John the Baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith – according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. he could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all,

of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, second epistle, first chapter, second and third verses, says to the Former-day Saints: "Grace and peach be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." In the first epistle, first chapter, third, fourth and fifth verses he says: "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

18 These sayings put together show the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Saviour Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him – knowledge implies more than faith. And notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given – through faith they were to obtain this knowledge; and, having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

19 By these sayings of the apostle, we learn that it was by obtaining a knowledge of God that men got the knowledge of all things which pertain to life and godliness, and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

20 From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else; all learning, wisdom and prudence fail, and everything else as a means of salvation but faith. This is the reason that the fishermen of Galilee could teach the world – because they sought by faith, and by faith obtained. And this is the reason that Paul counted all things but filth and dross – what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians 3:7, 8, 9, and 10. Because to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former-day Saints knew more, and understood more, of heaven and of heavenly things than all others beside, because this

information is the effect of faith – to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes it brings its train of attendants with it – apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto – revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom He has sent – whom to know is eternal life. Amen.

Inspired Political Documents

Declaration of Independence
In Congress, July 4, 1776

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.

That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

...

And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

The Constitution
of The United States of America

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

...

The Bill of Rights

The Conventions of a number of the States having, at the time of adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added, and as extending the ground of public confidence in the Government will best insure the beneficent ends of its institution;

...

Amendment I
Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Amendment II
A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.

Amendment III
No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV
The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment V
No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Amendment VI
In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Amendment VII
In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.

Amendment VIII
Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Amendment IX
The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment X
The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

Additions to this Edition

There have been three previous versions of this book (not including the Scriptural Reference section which had been printed as a booklet). The second added a section on Jehovah, and in all printings there have been small corrections.

Additions to the 4th / 5th Edition

Within this edition we have added the 2nd, 4th, 5th and 7th Lectures on Faith, a selection from the Declaration of Independence, a couple of revelations to Joseph Smith, and a 'Vision' of him (to Brigham Young).

A few additions have been made to the Adam-God and Plural Marriage sections (such as the 'combined sermon', and a couple of hymns), but most new material is in the Scriptural Reference. There have also been many corrections to the text throughout. The Scriptural References part of the book has also been expanded with most extra quotes in the following topics -

Adam-God – *scriptural section moved within the main Reference*
Apostles, Outside of the Quorum – *added chart*
Church & Priesthood
Consecration, Law of – *added two subsections*
Education
Falling Away – *added Apostasy subsection*
Fullness of the Priesthood – *added "God ordaining" subsection*
God, Seeing in this life
Gospel, Unchangeable
Joseph Smith Translation
Keys of the Priesthood
Kingdom of God
Manifesto – *also moved to Plural Marriage / Manifesto section*
Mysteries, Seeking after
One Mighty and Strong
Plural Marriage – *scriptures moved within the main Reference*
Seventy, Priesthood office of
World, Be not of

New

Defending the Faith
Excommunication, wrongful
Guardian Angels
Joseph Smith
Melchizedek as Shem

Zion